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CHRONOLOGY OF ANCIENT HINDU HISTORY

PART I

Author & Publisher :

"Bharata Charitra Bhaskara"
"Vimarsakagresara"

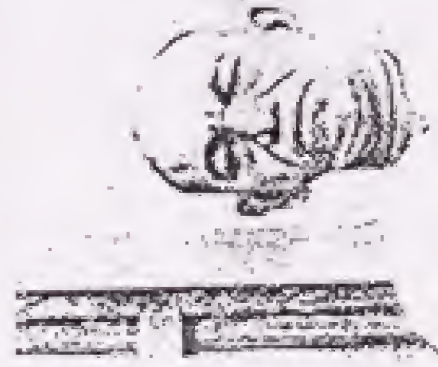
PANDIT KOTA VANKATACHELA PAAKAYAAJI
GANDHINAGAR — VIJAYAWADA - 2

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A. D. 1957

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- (6) SRI SUNDARA RAMA SOMAYAJULU
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&

Adilakshmi Kameswari Devi

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Bhargava, Chavara, Aspinava, Ourava, Jamedagni:

(Panchatsheya)

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Dwadasī, Monday 5-6-1899 at 11-22 A. M.

	Subst.	Unit	Rate
	Major	Minor	
	Rasi		
	Chakra		

"SRI T. V. RAGHAVAIAH" A.P.I.L.

A Romantic Career in Insurance.

Sri Raghavaiah took up an ordinary agency of the National Indian Life Insurance Company Limited of Calcutta, in Hyderabad in the year 1923.....by sheer dint of merit and honesty of purpose rose from a very minor position in the insurance office to one of the topmost executive posts in the whole organisation of the National Indian.

.....It was Sri Raghavaiah's untiring and genuine labour that secured for National Indian an enviable position in the field of insurance in south of India.....

It is indeed very unique that Sri Raghavaiah has served the Company at a stretch for long 33 years and did not transfer his allegiance to any other company. This speaks of his genuine loyalty to the institution and devotion to duty and should serve as a beacon light to insurance workers in India. After the Nationalisation of Insurance he is now Assistant Secretary, Development Life Insurance Corporation of India, Southern Zone, Madras.

Besides his glorious achievement & useful contributions to the field of Insurance, Sri Raghavaiah is also connected with several philanthropic and humanitarian institutions. He has constructed a Dharmasala at Bezwa and has also founded the Vedic Institution for training of boys in Vedic culture (Yajurveda, Rigveda etc with Angas). He is the Donor of Parks at Avanigadda. "Masulipatnam Vijayawada" opened by Srimati Kusuma Trivedi & Sri C. M. Trivedi, Governor of Andhra Pradesh.

Books published at his Patronage.

- (1) "Hanumadvilasam" in 1949 by Sri Sistla Chandra Mouli Sastri
- (2) "Kumarabhyudayam"
(Dedicated to the donor Sri T. V. Raghavaiah) 1956
Kavi Samrat, Sri Viswanadha Satyanarayana, M. A.
- (3) "Ancient Hindu History" (Part I) (Dedicated to the Donor Sri T. V. Raghavaiah) by "Bharata Chakravartya Bhaskara"
"Vishvashakti" Editor K. V. Venkateswara Rao, Pakhal.

Chronology of Ancient Hindu History Part - I

INTRODUCTION

By "Arsha Vidyabhushana" Jatavallabhula
Purushottam. M. A.,

The vast history of Bharat which extended over millions of years has been compressed into a short span of four thousand years by the western Indologists. A wrong notion and a false belief gained ground, and took deep root, that the Vedas were of recent origin, that the Ramayana and Mahabharata were pure myths and that the Puranas were either a heap of errors or a pack of lies. This view has been reigning the minds of many of our countrymen that received western education. Such men are the authors of books on Indian history. Since these distorted histories were taught as Texts in schools and colleges, the pure and innocent minds of our Juveniles were contaminated. This gave rise to disbelief in and disrespect for national culture. To dispel the darkness enshrouding the minds of our western-educated countrymen, there is no other way than to spread, widely, among our people, correct ideas and information regarding the chronology and cultural history of India. Votaries of ancient Hindu civilization and culture have been eagerly looking for the advent of a scholar, different in texture and complexion from the generality of Indologists, that could expose the hollowness of the so-called historical theories of Sir William Jones and his followers and do justice to ancient Indian culture and civilization. It is a matter for gratification that such a scholar revealed himself in the person of the present author.

Sri Venkatchelam is the founder of a new era in historical research and discovery of Aryan culture. None can stand on a par with him, in exploding the wrong theories propounded by modern Indologists. It is a fact worthy of note that his conclusions and findings have earned the admiration of reputed scholars like Dr. B. Pattabhi

Sitaramayya, Kalaprapurna Dr. C. Narayana Rao M. A., Ph.D., Sri R Subba Rao, M. A., L.T., I.N., Sri C. P. Ramaswamy Iyyer, Dr. G. N. Kaul, M. A. Ph. D., and Pandit Premnath Dograji etc.,

The credit of establishing historical authenticity of the Puranas mainly goes to Sri Pandit Venkatachelum. He has proved that 3138 B.C. was the year of the Mahabharata war and 1534 B.C., was the real date of Chandra Gupta Maurya. There is a difference of 1210 years between this date 1534 B.C. and the date 324 B.C. fixed for Chandra Gupta Maurya by modern Indologists. Those who have blind faith in what the western scholars have said, abhor Sri Venkatachelum's theory so deeply that they cannot even examine its merits or demerits. This sort of intolerance is incompatible with the spirit that must guide the research scholars who are honest seekers after truth. We must not forget that some other eminent people challenged the correctness of Chandra Gupta Maurya's date determined by modern Indologists. Mr. Trayer, Mr. Kuppayya, Mr. Narayana Sastry, Mr. N. Jagannadha Rao, Mr. A. Somayajulu, Mr. G. V. Raghava Rao, Advocate, and many other scholars proved with irrefutable evidence that Sandracottus who met Alexander was not Chandra Gupta Maurya but was Chandra Gupta I of Gupta dynasty. We need not be surprised, if a day comes when other scholars fall in line with this conclusion of our author

For a long time our historians thought that Gautamiputra Satakarni, Gautamiputra Yajna Sri and other Aandhra Sata-vahana kings mentioned in the Puranas were merely mythical persons. But the later discovery of inscriptions and coins near Nasik etc, dispelled all doubts, and the scholars began to believe that kings of those names were actually historical persons.

In this way, the Puranas are being considered as reliable sources of Indian history. Sri Venkatachelum is a pioneer in the field of vindicating the historical authenticity of the Puranas and in giving a connected history of India on the

authority of the Puranas. Scores of research scholars in future will draw inspiration from him and a genuine and complete history of Bharat will be an accomplished fact before long. So far as the Chronology and the successions of dynasties of kings are concerned the account given in this volume is sufficiently detailed and is likely to form the basis of more detailed history of India.

The cultural aspect of our ancient history now deserves the attention of people of Sri Venkatachelum's eminence. There are hundreds and thousands of references to the civilization and culture of the various periods of Indian history, in the writings of authors of the respective ages. In the Ramayana, in the Mahabharata in the Puranas, in the Kavyas and Dramas of Kalidasa, and other poets, in the works of Bana and Dandin and in hundreds of Sanskrit works there are clear references to a high level of Scientific knowledge and civilization. A collection of such materials with suitable comments will not only illuminate our past history but will glorify Bharat as a country of matchless wisdom and proudest past.

Vijayawada
14-11-56

(Sd) Jatavallabhula Purushottam.
M. A.

Chronology of Ancient Hindu History Part I

Foreword

(By the Author)

This volume presents the various Hindu Royal dynasties of Magadha, the kings of each of the dynasties and the duration of the reign of each of them, from the time of the Mahabharata war in B. C. 3138 to A. D. 1193, according to the information available in our Puranas. Even the European historians of Ancient India had to draw on the puranas for the dynastic lists of the kings of Magadha, adopted by them and incorporated in their histories. It is an error to presume that they had constructed their histories of Ancient India

solely or mainly on the basis of inscriptional and other such evidences only. From the time of the Mahabharata war to the end of the Gupta dynasty, their lists of the rulers of Magadha conform to the accounts in the Puranas, on the whole. They have omitted only two princes of the Maurya dynasty and two princes of the Aandhra dynasty from the Puranic list and the tenth dynasty, the Panwar dynasty of 21 kings altogether. It was the eighth king, Vikramaditya, of the Panwar dynasty that conquered the whole of Bharat drove the foreign Sakas etc. beyond the boundaries and ruled over Bharat as its undisputed emperor and established an era after his name, the Vikrama era in B. C. 57, well-known in the country's tradition as Vikramaditya, and his great grandson Salivahana who rivalled him in glory and founded an era of his own in his turn. Curiously, and perhaps for this very reason, the entire Panwar dynasty has been altogether omitted and finds no mention at all in their histories. Their history appear in the Bhavishya Purana. It has been incorporated in this volume in the Seventh Chapter (an account of the Panwar dynasty) quoting the actual verses of the purana wherever necessary. In the lists of royal dynasties now available in the various editions of the different puranas now extant, there exist some discrepancies no doubt, with regard to the names of a few princes and the reigns of a few others, and so the results of a comparative study of the various Puranas that give these lists, the Matsya, Vayu, Brahmanda, Vishnu, Bhagavatha, Bhavishya have been presented in this volume, with detailed references to the different versions wherever there are differences, and the versions adopted and the reasons behind the choice or determination adopted finally. The names as well as the reigns of the individual kings have been given according to the different versions, and the determinations have been based on agreement among majority of the versions and conformity with the clues for the verification of times provided in the puranas themselves by references to the movement of the Saptarshi Mandala or the constellation of the Great Bear.

The manuscript of this volume was composed in 1948 but I had been waiting for clearing a few doubts that remained before publishing it. During this interval I happened to come across the publication "The Age of Sankara" by Sri T.S. Narayana Sastry, B. A., B. L., High court Vakil, Madras. I found that he had in his possession, in addition to the editions of the puranas examined by me in connection with the composition of my book, an ancient manuscript edition of the Matsya Purana in Tamil Grandha script and the Kaliyuga Raja Vrittanta, a rare ancient historical treatise still unpublished, and the extracts quoted by him from these precious documents were so indisputable and conclusive and setting at rest all possible doubts in the matters dealt with, I had to revise my book in the manuscript form, incorporating the verses from his ancient manuscript edition of Matsya purana and the Kaliyuga-Raja-Vrittanta, quoted by him as the authority for his views and chronological determinations with which I was in agreement. His extracts from the Kaliyuga-Raja-Vrittanta are such as will enable the rectification of defects that might have crept into the different editions of the various puranas, in copying from manuscripts or printing and the reconciliation of the different versions of the different puranas by mutual verification for determining the correct chronology and never to establish any novel theory in disregard of the puranas. On the other hand the chronological determinations in them are based on the maximum of agreement among the various puranas. So I have reproduced the extracts quoted by him from his authorities, in his own words and noted below, the Page in his book for reference to it for verification if necessary.

The material discovered and unearthed by him and presented to us by Sri T. S. Narayana Sastry is really invaluable for the reconstruction of the true history of Bharat. The enormous cost of his researches may be estimated from the regrettable fact that after his demise in 1917, his residence at Madras was sold for Rs 1,25,000 to repay the debts he had contracted, with the interest accrued thereon, for acquiring the library and other equipment he needed for his

researches. His scholarship, devotion to research, readiness to sacrifice for it and persistence in his endeavour deserve adequate recognition and the gratitude of the nation which he has not received so far, presumably due to the indifference and lukewarmness of modern historical research scholars, which is very much to be regretted. We, for our part, hasten to tender to his memory, our heart-felt appreciation and gratitude.

His writings may not be quite free from all errors but if we find a few such, it is our duty to correct them and allow for the errors and use his writings. We, for our part, have so amended and used them in this volume.

Modern historians have said that the history of the Guptas in 'Kaliyugarajavrittanta' is a later day composition based on the inscriptions and therefore an interpolation in the Kaliyugarajavrittanta. (See Article 'A forged Purana text on the Imperial Guptas' by Dr. R. C. Mazumdar in 'Indian Historical Quarterly' Vol. XX Calcutta, 1944). or ('Ancient Hindu History Part II, pp. 160 ff. by this author)

There is no point in this historian rejecting this piece as being an interpolation, because the information contained in this piece fully tallies with the material of the inscriptions.

In stating that the history of the Imperial Guptas in Kaliyugaraja-Vrittanta is a later interpolation the arguments and interpretations of certain puranic authorities of R. C. Mazumdar are not sound and correct.

The Puranas clearly mention that the seven Aandhra Bhritya (Gupta) kings followed the Aandhras.

The names of those seven kings were given in Kaliyugaraja-vrittanta.

We should remember that very few of the writings of the European historians on the ancient history of Bharat are older than 75 years and note that even if it be a fact that the Kaliyuga-Raja-Vrittanta had been written in recent times, compared with the writings of the European orientalist written only a few years back, it is an ancient and

therefore respectable document.

It is proved by numismatic evidence that the Kali-Yuga-Raja-Vrittanta is an ancient document. (Vide, Ancient Hindu History, by this author Part II, pp. 164 to 168.)

This volume, composed by me in Telugu has been rendered into English by my friend Sri M. Sivakamayya, M. A., at considerable cost of his precious time and thus I have been able to publish my writings in English at such short intervals and so quickly, largely owing to the public spirit and patriotism of my friend. I wish him long life and prosperity.

Author 15-11-56.

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81	1	from the Puranas	The Nanda dynasty.
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"	27	Aandhra kings;	Andhra kings
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APPRECIATION.

Dr. C. P. Ramaswamy Aiyar, Banaras Hindu University,
Vice Chancellor. BANARAS-5
January 13, 1955.

Dear Mr. Kota Venkatachalam.

I have perused your brochure on the "Age of Lord Buddha" with interest and great appreciation and congratulate you on the scholarship and research devoted by you to some very important points of Indian chronology in relation not only to Lord Buddha but Adi Sankaracharya, Nagarjuna and Patanjali. I wish you all success in your labours.

Yours sincerely,
(Sd C P. RAMASWAMI AIYAR.

Chronology of Kashmir History Reconstructed.

FOREWORD

By Dr. G. N. Kaul, M. Ed., Ph. D., 54-Thompson Road, New Delhi.
5th November, 1955.

Oriental Scholarship of the 18th & 19th centuries exhibited itself in many authoritative facets. And that aspect of it which interpreted Indian Literature and Sciences in a Semi-Indian or Pro-European Phraseology Idiom and ideology was and still is being considered standard by most Indian and foreign Scholars. But through all these decades there has persisted a school of thought which has tried to refuse this interpretation of the Indian Literatures and tried to give to it, Indian or its original interpretation. The Protagonists of this school believe that those who mostly translated and interpreted the Indian books during these centuries were mostly western scholars. And they had to learn the Indian languages at the feet of Indian Pandits who by virtue of their subordinate position were not in the normal position of a genuine teacher. Nor were learners in the proper politico-psychological position. Even if we credit them with the sincerest of motives, which undoubtedly most of them had, they could not but understand the Indian literature in the context of their own cultural, socio-economic and political mental structure. And since they came from the ruling community or were their friends and since they said

many things good, they carried authority and audience in India. Indian scholars placed in unfavourable circumstances and anxious to get recognition at University portals under social compulsion thought it more expedient to accept what men in authority had to say rather than risk new or original interpretations. But all along the spirit of revolt against this interpretation continued.

The present volume on Kashmir chronology is the outcome of the spirit of revolt. It refuses to accept in bold, unambiguous terms what it considers imperfect and defective. It challenges the very principles which led to its erroneous calculations and interpretations. The author asserts that the chronology as given by Kalhana is correct and "Corrections" and interpolations made by modern historians are a violation of the truth of this chronology.

The author gives many jolt and shock to the average reader who is conditioned to a certain type of stereotyped reading. He awakens him to so many sad omissions by eminent Indian students and scholars as well as to new possibilities where in many new fields deserve exploration. The 'issues for controversy' raised by the author are a real challenge to historians. These issues cannot, as has so far been done, be answered by either refusing to accept what does not suit a modern mind, or by lack of proper research or by repeating the notorious phrase "lack of historical sense" or even by the use of negative deductions and interpolations.

An Impartial student of Indian history more often than not feels sorry for the rather too hasty judgements on Indian history. Day after day many new things are coming to light, and the day may not be far when some clue may be coming forth to light up the "dark periods" of Kashmir or Indian History. Many a "final interpretation" had had to suffer a radical change as and when more data became available. To a student of the Indian history, therefore, hasty judgements sound unhistorical. This note of warning was given quite early by that great critic of Kalhana's chronology, Sri R. S. Pandit, by declaring that judgement on this document should be postponed till further researches are available.

The author has written with the full conviction that absolute sincerity can command. He appears to have grown impatient with the injustices done to the genius of Kalhana's writings and this had led him to use a language which is at once forceful and strong, but also naked. With a little more of persuasion the author would have easily carried readers with him. But this is perhaps necessary in a book which is meant to give a shock and challenge.

The book nevertheless, has a real original contribution to make towards rebuilding the chronology of Kashmir. I am sure every student of Indian history and culture will find it extremely thought-provoking and may move some to further research.

5th Nov 1955.

(Sd) G. N. KAUL.

Date 23 March 1955

My dear Shri Venkatachalam,

I have read the first few pages of your scholarly work with lots of enthusiasm. Your work appears to be bold, courageous and scholarly exposition of facts not considered in this context so far. I will go through the work most carefully. But I must tell you that I do not find myself duly equipped to write a foreword to it. I will, however, give my opinion whatever it be worth.

With due regards.

Yours sincerely,

(Sd) KAUL.

My dear Sri Kota Venkatachalam,

Date 5th Nov. 1955.

In writing this note on your scholarly work, I have thought it better to focus attention on the approach you have made rather than an actual chronology as discussed by you. After reading your book it looks clear to me that there is absolute need to discuss this problem more fully. I wish that the Kashmir Government takes up this question and awards some scholarship or aid to competent authorities to do it. If the proper merits of Kalhana's chronology could be established, the house poured down by inadequately informed and hasty scholars of both East and West would come to an end and the historical genius of the country established.

With due regards,

Yours sincerely,

G. N. KAUL.

Sri Dr. Pattabhi Sitaramayya garu.

Governor of Madhya Pradesh.

Raj Bhavan, NAGPUR 22-1-1954

("THE PLOT IN INDIAN CHRONOLOGY")

My dear Venkatachalam garu.

"What fine books you are publishing! I greatly appreciate the original work that you have done as revealed by the large number of publications that you have undertaken and copies of which you have been good enough to send me. Your original research in regard to the history of the Andhras and the Dynasties of Indian emperors that ruled India one after another from Magadha, Pataliputra and Ujjain and their eras as given in Matsya, Vayu, Brahmanda, Bhavishya, Bhagavata and Vishnu Puranas and in the KALIYUGARAJA VRIJANTA are really admirable. I had known you long, but never did I know that you were the repository of this vast culture until I have seen your many books and read their invaluable contents. You have done well in clearing the confusion in the identification of the two Chandraguptas of the Gupta and the Maurya Period. There is no doubt that this clarification will show history in its full length instead of contracting it by 1207 years, as you say."

D. G. APTI, M.A., M. Ed

Shankar Pole, Raopura, Baroda
28-1-1955

Dear Panditji,

In regard to the brochure sent by you I have to say the following:-

Various wrong and mischievous theories floated by western Indologists, which ought to have been refuted long ago continue to hold the field even after independence of our nation has been gained. One very outstanding from among these is, as the author says, based on the wrong assumption of identity of Chandragupta the contemporary of Alexander with Chandragupta Maurya who succeeded Mahapadma Nanda in 334 B.C. By a logical sifting of Material available from various sources, supplied by both eastern and western scholars the author has arrived at conclusions which are astounding to those who have been so long nourished on western theories. The matter has been presented so forcefully and convincingly that one, who is free from bias in this respect cannot resist the temptation of agreeing with the author's conclusions.....

The thesis put forward by the author is well documented with quotations from authoritative sources.

The author doubtless deserves congratulations on the scholarly treatment of the theme which is bristling with controversies.....

(Sd) D. G. APTI.

The Sunday Standard, November 28, 1954.

INDIAN CHRONOLOGY.

The Plot In Indian Chronology By Pandit Kota Venkatachalam of Vijayawada.

...Sir W. Jones purposely reduced the antiquity of Indian history and culture by identifying Chandragupta of Maurya with the Sandracottus mentioned by Greek records as the contemporary of Alexander the Great. The author contends that this Sandracottus was really Chandragupta of the Gupta Dynasty. His view is that Chandragupta Maurya reigned from 1534 B.C. and not from 322 B.C. as assumed by western Orientalists and that Chandragupta of the Gupta Dynasty was the founder of the Andhra Bhritya dynasty who started the Gupta Era in 327 B.C.....

Prof. Subba Row, in his foreword, has given support to the views put forward by the author. None can question the deep study made by the author and the incisive logic with which he presents his views. Unfortunately it is true that several basic dates in ancient Indian history are tentative and it is certainly no sacrilege to question them.....

(Sd) T. K. VENKATA RAMAN.

Age of Lord Buddha.

Review of "The Mahratta" Dated 28-1-55

By G. V. KETKAR

The learned Pandit Kota Venkatachalam the author of this book has rightly received the title "Bhart Charitra Bhaskar." He has studied deeply all the sources that have a bearing on the correct determination of ancient Indian chronology. He has published through his "Arya Vijnana Granthamala" two volumes on the Chronology of Nepal and Kashmir history. In a bigger volume entitled "The Plot in Indian Chronology" he

has tried to expose the false chronology accepted and made current by Western Orientalists and scholars.

WESTERN TENDENCY

The tendency of almost all Western Orientalists with a few exceptions like Herman Jakobi, is to reject the traditional chronology given in the Puranas and to represent that the ancient-most Indian literature does not date beyond two thousand years before Christ. Many Indian scholars accept the chronology put in vogue by the western pioneers and doubt the efforts of a few Indian Pandits to establish high Indian antiquity. It is a vast subject and the layman is likely to be bewildered by the authorities and arguments put forward in the controversy about Indian antiquity and Chronology. Pandit Venkatachalam's contribution to this subject is exhaustive. He has pointed out how the Westerners accepted one erroneous hypothesis which has made their other calculations on that basis equally unacceptable.

VENKATACHALAM'S THESIS

Western scholars adjusted Indian Chronology of ancient times to the known date of Alexander's invasion viz 326 B. C. Greek historians who came with Alexander have mentioned three successive Kings of Magadha as "Xandrames" "Sandrocottus and Sandrocyptus". The Western scholars identified these with Mahapadmananda, Chandragupta (Maurya) and Bindusara. But Pandit Kota Venkatachalam points out that the three Names of Magadha Kings mentioned by the Greeks should properly be identified with Chandra Shri (of the Andhra dynasty.) Chandra Gupta (of Andhrabhrutya dynasty) and his son Samudragupta. This crucial mistake of the Western scholars shifted forward the ancient history of Bharat by twelve centuries. This mistake was made at the very pivot of the calculations of Westerners viz the Alexandrian invasion of 326 B. C. With this basic wrong assumption they had to dismiss without sufficient reason several Indian records and writings as imaginary or fabulous.

Kota Venkatachalam's efforts have given rise to a plausible hypothesis which challenges the whole of the ancient chronology as at present tentatively accepted. His booklet upsets settled beliefs in this field and makes out a case for thorough revision of the chronology by evaluating and properly explaining all the available evidences

Age of Buddha, Milinda and Amtiyoka and the Yugapurana.

Pandit AMARA-VANI-PRIYA. M. C. KRISHNASWAMY IYENGAR.
M. A. S. A. B., etc.

(Sanskrita Ratna, Sahitya Bhushana, Vidyalankara.)
Krishna Vilas, No. 1226/E-13, Nagappa's Extensions,
Sri Ramapuram, BANGALORE-3.

D/25-11-1955.

Dear Pandit Venkatachalam Garu,

Words fail me to express my thanks to you for the presentation of your recent work 'THE AGE OF BUDDHA, MILINDA AND AMTIYOKA AND THE YUGA-PURANA' which you give me when I happened CASUALLY to meet you alone with my friend, Sri M. Vaikunta Rao, B.A., B.L., of MASULIPATAM, for writing a foreword to the work. I found that it was indeed, splendidly done from cover to cover, which no historian worth the name could do without in any undertaking of importance on Indology. I was really lost in wonder and admiration for the great uphill task you had undertaken single-handed in bringing out this brochure of 248 pages. Your diligence and indefatigable labours are simply laudable and deserve very high reward and esteem on all sides and from all quarters.....

With the very little time at my disposal in my multifarious round of duties I have been able to do my humble duty to give you a preface to your above invaluable work, which you might relish or not, as my abilities fall much short of your expectations in this respect.....

Thanking you for the opportunity afforded to me to come by such a great Indian Dean Swift or Addison, as you appear to me to be I wish you God-speed in your earnest literary pursuits in this advanced age of yours and a happy future combined with long life and prosperity.....

He concludes his preface with the following sentences
Thus reconciliation of synchronism with already vouchsafed facts in history is the most difficult task ever imposed upon any free historical scholar. This hurdle, our author has trod and by-passed cleverly and at great pains in order to arrive at the right and logical conclusions on chronological sequence, so very much needed in any history worth the name. This our author, Sri PANDIT KOTA VENKATACHALAM PANTULU GARU of Gandhinagar, Vijayawada-2, has done most splendidly to which all historians must be deeply indebted for ever. He

rightly and richly deserves the 2 titles "पुस्तकालय प्रमुख" "भारतचरित्र भास्कर" and "प्राचीन इतिहास" "विमर्शकमहोदय".

The two printed Maps PER CONTRA p. 69 and p. 136 of the book, on "the Hindu Yavana colonisation of Asia Minor and Greece" and "the Expansion of Buddhism from India and Yavana UTTARAPATHA to the Himalayan countries, are self explanatory and add much to the glory of the author. His last chapters in this volume and the very useful Appendix there to as well as the reputation of the Yugapurana not being the work of Vriddha-Garga are really most admirable from which future historians may take a clue to be most circumspect instead of being haphazard, inconsistent and fanciful, contented as they happen to be with their own pet theories.

The author of this work richly deserves esteem, admiration and eulogy from all quarters for all his single-handed labours which the Govt. of India, will, I think surely recognise in the long run and patronise him by rich reward and by the inclusion of the name on the recognised Board of historians engaged in the correct compilation of Indian history by Indian Indologists, all of which he eminently deserves and rightly adorns, even remaining beyond the pale.

(Sd. Pandit M. C. K. Iyengar.

ORGANIZER 1-1-1955 DELHI — Age of Lord Buddha.

(By Pt. Kota Venkatachalam: Gandhinagar, Vijayawada-2
Pp. 46. Price Rs. 1/-)

This extremely interesting little booklet is a scholar's effort to authentically establish the correct period of Buddha's life, which, he concludes after discussing all material from Puranic to modern sources, is B. C 1887 to 1807. The author traces the genealogy of Buddha straight from Ikshwaku the son of Vaivasvat Manu, and adduces a number of references to substantiate his chronology. He examines western theories in this connection and finds them ill founded. The critical care with which the author has examined all sources bearing on the subject is comendable.



Srimali Kota Sitaramamma

Age 65



"BHARATA CHANDRA BHASKARA"

"ANANDASAKSHIN"

Pandit Kota Venkatachala Paakayajji

Age 72

ॐ

आर्यावर्तः पुण्यभूमिः

ANCIENT HINDU HISTORY

—X—

CHAPTER I

History is no Science but only an Art.

Any branch of knowledge unified and bound by a few basic principles and capable of systematic instruction and study is a science. Imitation or representation of the activities of others capable of being learnt by observation and practice is an Art. History is the particular art of observing and recording faithfully the events as they occur in time. A science is established, developed and learnt by observation, inference, illustration or analogy and authentic evidence. Art depends on observation and imitation or representation. History is therefore an art and can not be a science. Hence it does not find a place in the list of sciences recognised in the literature of ancient Bharat. We have to take it, it was enclosed in the arts in the comprehensive statement 'The arts are infinite in number.' It is therefore an error to say there is no place for history in the literature of ancient Bharat. Only it was not mentioned among the Sciences as it was evidently felt to be silly to include the art of recording the events as they occurred in time and place, faithfully among the great Sciences. But as a matter of fact the Puranas and Itihasas of ancient Bharat do narrate only the events that occurred in the different parts of Bharat and elsewhere at different times, in ordered sequence. To narrate faithfully the sequence of events as they occurred, by observation or hearsay there is no need for the play of imagination or guesswork or theorising. Events in the world do not follow any regular pattern nor do they conform to any fixed rule or principle. The historian can not influence or alter or shape them by his

imaginative or creative faculty. The task and duty of the historian is to record faithfully what he observes, as he observing accurately, without any alteration or twisting or colouring, what he hears, learns by hearsay as he hears, what he finds in other books, as he finds. A true historian should declare frankly when he is ignorant, and where in his statements are of doubtful authenticity. But if, instead, he starts with a preconceived theory or hypothesis and attempts to interpret ancient records and evidence to accord with it, and even to concoct, false evidence to buttress his unwarranted conclusions, and to publish as true history dubious statements bristling with his own conjectures and biased conclusions, he is no true historian but only lowers the prestige of history and historians. The writings of such are certain to be despised and rejected by the world in course of time.

The history of a country or a people should be based mainly upon available records of ancient times or ancient traditions of the people coming down through the generations. In the absence of any such reliable evidence, if histories are attempted on the forms of conjectures and concoctions, beliefs, inferences and probabilities and possibilities they cannot be deemed histories but only fiction.

If one comes across a report of a fact, develops and elaborates it with the help of his own imagination and conjecture, connects it arbitrarily with another fact within his own knowledge and publishes the final outcome of this distorting process as the report he has actually come across and in this manner histories are published, it cannot be considered history; such labour cannot constitute to authentic history.

Modern histories of Bharat, compiled by the western (European) orientalist or their disciples among the eastern orientalist are all of this nature, largely the product of wild guesswork and arbitrary inference. Little truth is to be expected in them.

The theory that the human race first appeared on the earth in Central Asia and from there spread in course of time, gradually all over the earth, is only a hypothesis engineered by the western historians; it has no basis in ascertained ancient history. The conjecture of one historian forms the basis for a further conjecture by another historian, and held up as the proof of a determination already conceived and published as history and given wide publicity and blindly accepted as the authenticity for the text books and manuals of history, prescribed for study in schools and colleges, gaining the status of facts in course of generations of such students. It is high time such histories are discarded and the true histories of the different parts and peoples of our country are attempted on the basis of the evidence available in our literature and tradition.

Historical Literature of India.

1. A. Stein writes in his Introduction to *Rajatarangini* Westminster edition Vol. I. P. 3. "It has often been said of the India of the Hindus that it possessed no history. The remark is true if we apply it to history as a science and art, such as classical culture in its noblest prose-works has bequeathed it to us. But it is manifestly wrong if by history is meant either historical development or the materials for studying it. India has never known, amongst its Sastras, the study of history such as Greece and Rome cultivated or as modern Europe understands it. Yet the materials for such study are equally at our disposal in India. They are contained not only in such original sources of information as Inscriptions, Coins and Antiquarian remains, generally; advancing research has also proved that written records of events or of traditions concerning them have by no means been wanting in ancient India."

2. H. H. Wilson in his admirable introduction to his translation of the *Visnu Purana*, while dealing with the contents of the Third book observes that a very large portion of the contents of the *Itihasas* and *Puranas* is genuine and old and writes:-

"The arrangement of the Vedas and other writings considered by the Hindus—being, in fact, the authorities of their religious rites and beliefs—which is described in the beginning of the Third Book, is of much importance to the history of the Hindu Literature and of the Hindu religion. The sage Vyasa is here represented not as the author but the arranger or the compiler of the Vedas, the Itihasas and the Puranas. His name denotes his character meaning the 'arranger' or 'distributor'; and the recurrence of many Vyasas, many individuals who remodelled the Hindu scriptures, has nothing in it, that is improbable, except the fabulous intervals by which their labours are separated. The re-arranging, the re-fashioning, of old materials is nothing more than the progress of time would be likely to render necessary. The last recognised compilation is that of Krishna Draipayana, assisted by Brahmans, who were already conversant with the subjects respectively assigned to them. They were the members of the college or school supposed by the Hindus to have flourished in a period more remote, no doubt, than the truth, but not at all unlikely to have been instituted at some time prior to the accounts of India which we owe to Greek writers and in which we see enough of the system to justify our inferring that it was then entire. That there have been other Vyasas and other schools since that date, that Brahmans unknown to fame have remodelled some of the Hindu scriptures, and especially the Puranas, cannot reasonably be counted, after dispassionately weighing the strong internal evidence, which all of them afford, of their intermixture of unauthorized and comparatively modern ingredients. But the same internal testimony furnishes proof equally decisive, of the anterior existence of ancient materials; and it is, therefore, as idle as it is irrational, to dispute the antiquity or the authenticity of the contents of the Puranas, in the face of abundant positive and circumstantial evidence of the prevalence of the doctrines, which they teach, the currency of the legends which they narrate, and

the integrity of the institutions which they describe at least three centuries before the Christian Era. But the origin and development of their doctrines, traditions and institutions were not the work of a day; and the testimony that establishes their existence three centuries before Christianity, carries it back to a much more remote antiquity, to an antiquity, that is, probably, not surpassed by any of the prevailing fictions, institutions or beliefs of the ancient world."

(willson's Vishnu Purana, London Ed. P.P. LXII and LXIII.)

Again in dealing with the contents of the Fourth Arsha of the Vishnu Purana, the Professor remarks:—

"The Fourth Book contains all that the Hindus have of their ancient History. It is a tolerably comprehensive list of dynasties and individuals; it is a barren record of events. It can scarcely be doubted, however, that much of it is a genuine chronicle of persons, if not of occurrences. That it is discredited by palpable absurdities in regard to the longevity of the princes of the earlier dynasties, must be granted; and the particulars preserved of some of them are trivial and fabulous. Still there is an artificial simplicity and consistency in the succession of persons, and a possibility and probability in some of the transactions, which give to these traditions the semblance of authenticity, and render it likely that these are not altogether without foundation. At any rate, in the absence of all other sources of information the record, such as it is, deserves not to be altogether set aside. It is not essential to its celebrity or its usefulness, that any exact chronological adjustment of the different reigns should be attempted. Their distribution amongst the several Yugas, undertaken by Sir William Jones, or his Pandits, finds no countenance from the original texts, rather than an identical notice of the age in which a particular monarch ruled or the general fact that the dynasties prior to Krishna precede the time of the Great War and the beginning of the Kali Age, both which events are placed five thousand years ago.... This, may, or may not, be too remot

but it is sufficient, in a subject where precision is impossible, to be satisfied with the general impression, that, in the dynasties of Kings detailed in Puranas, we have a record, which, although it cannot fail to have suffered detriment from age, and may have been injured by careless or injudicious compilation, preserves an account not wholly undeserving of confidence, of the establishment and succession of regular monarchies, amongst the Hindus, from as early an era and for as continuous a duration, as any in the credible annals of mankind." (Do Book LXIV, LXV)

And lastly, in discussing the general nature of the Puranas and of their values as historical records, he says:—

"After the date of the Great War, the Vishnu Purana, in common with other Puranas, which contain similar lists, specifies Kings and Dynasties with greater precision, and offers political and chronological particulars to which, on the score of probability there is nothing to object. In truth, their general accuracy has been incontrovertibly established. Inscriptions on columns of stone, on rocks, on coins, deciphered only of late years through the extraordinary ingenuity and perseverance of Mr. James Prinsep, have verified the names of races and titles of princes — the Gupta and the Andhra Rajas mentioned in the Puranas." (Wilson's Vishnu Purana Page LXX.)

3 In his Rajasthar, Col. Tod says:—

"Those who expect from a people like the Hindus a species of composition of precisely the same character as the historical works of Greece and Rome, commit the very egregious error of overlooking the peculiarities which distinguish the natives of India from all other races, and which strongly discriminate their intellectual productions of every kind from those of the West. Their philosophy, their poetry, their architecture are marked with traits of originality; and the same may be expected to pervade their history, which, like the arts enumerated, took a character from its intimate association with the religion of the people."

"In the absence of regular and legitimate historical records there are, however, other native works, (they may, indeed,

be said to abound) which, in the hands of a skilful and patient investigator, would afford no despicable materials for the history of India. The first of these are the Puranas and genealogical legends, of the princes which, obscured as they are by the mythological details, allegory, and improbable circumstances, contain, many facts that serve as beacons to direct the research of the historian."

"Another species of historical records is found in the accounts given by the Brahmins of the endowments of the temples, their dilapidation and repairs, which furnish occasions for the introduction of historical and chronological details. In the legends respecting places of pilgrimage and religious resort, profane events are blended with superstitious rites and ordinances local ceremonies and customs. The controversies of the Jains furnish, also, much historical information, especially with reference to Guzerat and Nehrvala during the Chaulac Dynasty. From a close and attentive examination of the Jain records, which embody all that those ancient sectarians knew of science, many chasms in Hindu history might be filled up."

"Every MATHA or religious college of any importance preserves the succession of its heads. Among the Jains, we have the PATTAVALLIS or successions of pontiffs, for a full and lucid notice of some of which we are indebted to Dr Hoernle: they purport to run back to even the death of the last TIRTHAMKARA Vardhamana Mahavira." (528 B. C.)

"The preservation of pedigrees and successions have evidently been a national characteristic for very many centuries. And we cannot doubt that considerable attention was paid to the matter in connection with the royal families and that Vamsavalis or Rajavalis, lists of the lineal successions of kings, were compiled and kept from very early times. We distinctly recognise the use of such VAMSAVALIS giving the relationships and successions of kings, but no chronological details beyond the record of the total duration of each reign with occasionally a coronation-date recorded in an era,—in the copper-plate records. We trace them, for

instance, in the introductory passages of the grants of the Eastern Chalukya Series¹ which, from the period A.D. 918 to 925 onwards, name the successive kings beginning with the founder of the line who reigned three centuries before that time, but do not put forward more than the length of the reign of each of them; and, from certain differences in the figures for some of the reigns, we recognise that there were varying recensions of those VAMSAVALIS. We trace the use of the VAMSAVALIS again in the similar records of the Eastern Gangas of Kalinga, which, from A.D. 1058 onwards², give the same details about the kings of that line with effect from about A.D. 990 and one of which, issued A.D. 1296³, includes a coronation-date of A.D. 1141 or 1142. There has been brought to light from Nepal a long Vamsavali (by Pandit Bhagavan Lal Indrajī P. H. D. Hon. and M.R.A.S.) which purports to give an unbroken list of the rulers of that country, with the lengths of their reigns and an occasional landmark in the shape of the date of an accession stated in an era, back from A.D. 1768 to even so fabulous an antiquity as six or seven centuries before the commencement of the Kali age in B.C. 3192.⁴

(Quoted By M. Krishnamachariar in his History of Classical Sanskrit Literature, Introduction 38 ff.)

4. In his Rajatarangini KALHANA mentions certain previous writers.—“Suvrata, whose work, he says, was made difficult by misplaced learning; Kshemendra who drew up a list of kings, of which, however, he says, no part is free from mistakes; Nilamuni, who wrote the NILAMATAPURANA Helaraja, who composed a list of kings in twelve thousand verses; and Srimihira or Padmamihira and the author SRICHCHAVILL KARA. His own work, he tells us, was based on eleven collections of RAJAKATHAS or stories about kings and on the work of Nilamuni.”

1. See SIL. I 35; EI. V. 131.

2. EI, IV. 183.

3. JASB, LXV. 229

4. , edict—inscriptions regarding the creation of consecration of temples etc.

“Tamrasasana, or “Copper-chapters” consist sometimes of a single plate, but more usually of several plates strung together on a large signet-ring which bears generally the seal of the authority who issued the particular chapter. The stone records usually describe themselves by the name of Silasasana, ‘Stone-chapters,’ Sila-lekha, ‘Stone-writings,’ or Prasasti, ‘Eulogies.’ They are found on rocks, on religious columns such as those which bear some of the edicts of Priyadasi and others which were set up in front of temples as “flagstuffs” of the Gods, on battle-columns of victory such as the two at Mandasor, on the walls and beams and pillars of caves and temples, on the pedestals of images, and on slabs built into the walls of temples or set up in the courtyards of temples or in conspicuous places in village sites or fields. And they are often accompanied by sculptures which give the seal of authority issuing the record, or mark its sectarian nature, or illustrate some scene referred to in it.”

“The Chronology of Classical Sanskrit Literature starts with Mahabharata war and Kaliyuga. Kaliyuga commenced on 20th February 3102 B. C., just on the day on which Sri Krishna departed to his divine abode. The Kuru-pandava war was fought 37 years before Kali, that is in 3139 B.C. Onwards from the commencement of Kaliyuga, Puranas contain accounts of various kingdoms that flourished from time to time and successive dynasties that ruled and fell during the course of about 35 centuries. To an impartial observer the tenor of these accounts warrants their accuracy and to the mind of the Hindu—the Hindus of those bygone ages, when scepticism had not called tradition superstition—life here is evanescent and life’s endeavour must be the attainment of beatitude

- (ii) , edicts—inscription recording grants, chiefly of grants and allowances engrossed on copper plates.
- (iii) , tables containing laudatory inscriptions or places.
- (iv) , works on various sciences.

eternal. Ancient sages (Rishis) perceived the divine hymns of the Vedas and passed them on for their edification of posterity. Since the advent of Kali, a prospective crop of vice and folly was predicated and to wean the erring world from such sin and misery, Vyasa formulated Puranas, with the object of Vedoparhmana वेदोपबृंहण that is, supplemented the exposition of Vedic teachings, and that in the garb of a language and narrative that would be easily assimilated by the masses. To such philosophical minds, the rise and fall of kings and kingdoms was not worth remembrance, save as another realistic means of illustrating the tenets of philosophy, e. g., the truth of the divine essence, Brahman, the unreality of sensual pleasures, the liberation of individual soul and the attainment of eternity in beatitude or oneness with the Spirit Divine and above all the inevitable occurrence of God's mandates shortly termed Destiny or other-wise called Kaala or Niyati.

If this is the object of Puranic literature, it is a sacrilege to charge the author or authors of them, whoever it was, with having fabricated scriptural testimony for attributing an antiquity to Indian literature and Indian civilization, which it did not possess; for even if they had been, as many orientlists have said, made up late after the Christian era, the authors could not have anticipated this method of political history of the 18th and 19th centuries A. D. The Puranic lists of dynasties of kings and kingdoms furnish details of dates to an extent that even in days of historical records may be surprising, for they mention even months and days in their computation. Whatever those ancient authors did or wrote, they did it with sincerity and accuracy, 'truth' being the basis of accuracy. Our educational institutions are saturated with the teachings

1. F. E. Pargiter has given an admirable summary of Early Indian Traditional History as recorded in Puranas in JRS (1914) 167 et seq.

of modern scholars on the untruth of these Puranic accounts, but it is still hoped that time will come when truth will triumph and display a real orientation of ancient Indian History. 11 (P. P. XXXVIII - XLIV History of Classical Sanskrit Lit. By M. Krishnamachariar) (38 to 44 pages)

Detailed Description of kings that ruled at Hastinapura Ayodhya and Magadha after the Mahabharata war (3138 B.C.).

List of Abbreviations

- A. A. = Asokavadana.
- A. C. = After the death of Christ.
- A. K. = After the commencement of Kaliyuga.
- A. Y. = After the coronation of Yudhishtira.
- B. C. = Before the Birth of Christ.
- B. K. = Before the commencement of Kaliyuga.
- B. Y. = Before the coronation of Yudhistira.
- B. P. = Bhagavata Purana.
- Br. P. = Brahmanda Purana.
- D. B. P. = Devi Bhagavata Purana.
- H. C. = Hari Vamsa.
- K. R. V. = Kaliyuga Raja Vrittanta.
- M. B. = Maha Bharata.
- M. P. = Matsya Purana.
- M. S. = Manu Smriti.
- M. V. = Maha Vamsa.
- R. T. = Raja Tarangini (By Kalhana)
- Va. P. = Vayu Purana.
- Vi. P. = Vishnu Purana.

The Mahabharata war brought into the field all the vassal kings in the country, some fighting on the side of the Kauravas and others on the side of the Pandavas. The Kauravas were completely annihilated. The Victorious Yudhishtira became the Emperor. He sent his brothers to the various vassal states and got the sons or the nearest heirs of the dead vassal kings on the

throne. Ayodhya and Magadha were the biggest among those states. Brihadbala the king of Ayodhya who fought on the side of the Kauravas was killed in the war by Abhimanyu. After him his son Brinhatshana was enthroned. Somadhi or Marjari the son of the Magadha kings Sahadeva who was killed in the war was likewise coronated after the death of his father.

CHAPTER II

Hastinapura Empire

List of the Emperors of Hastinapura after the Mahabharata war.

3138 to 1604 B. C.

Name of the king	Date of Coronation years in Kali era.	
1. Yudhistira	Befor Kali 36.	3138 B.C.
2. Parikshit	Kali 1	3101 B.C.
3. Janamejaya	" 61	3161 B.C.
4. Satenika		
5. Aswamedhadat		
6. Adhisima krishna		
7. Nichaknu		
8. Ushna		
9. Chitraradha		
10. Suchiradha		
11. Vrishnimanta		
12. Sushena		
13. Suneedha		
14. Nrupegakshu		
15. Sukhibala		
16. Pariplava		
17. Sunaya		
18. Medhavi		
19. Ripunjaya		
20. Urva		

Gift Deed of Janamejaya

21. Thigma
22. Bruhadradha
23. Kasudana
24. Sataneeka II.
25. Udayana
26. Kihinara
27. Dandapani
28. Niramitra
29. Kshemaka

Kali 1468 1634 B. C.

These Emperors reigned for 1504 years from the Mahabharata War (3138 B.C.) and the dynasty ends with the 29th king Khemaka in Kali 1468 or 1634 B. C.

Gift Deed of Janamejaya

(An Early Inscription of Kali Era.)

According to the Mahabharata (2nd Aswasa of Adiparva) Parikshit ruled for 60 years from the first year of the Kali (3101 B. C.) Era and died stricken by the curse of a Rishi; (3041 B. C.) when the coronation of Janamejaya his son, took place in Kali 61. (3041 B. C.)

An inscription (plate) of a gift deed by Emperor Janamejaya. (Indian Antiquary P. P. 333-334) It runs thus:—

“श्रीकुलवंशावतंस श्रीजनमेजयभूपालानां दानशासनपत्रं ।

श्लो॥ पातु वो जलदश्यामाः शार्ङ्गज्याघातकर्कशाः ।

त्रैलोक्यमंडपस्तम्भाश्चत्वारो हरिवाहवः ॥

१

“सति श्री जयभ्युदये युधिष्ठिरशके पुत्रवंगारुवे (रुय) एकोनवती (८९) वत्सरे सहस्रमासि अमावास्यायां सोमवासरे श्रीमन्नदाराजाधिराजपरमेश्वरो वैद्यमणी वैशाख (?) पाद गोत्रतः श्रीजनमेजयभूपः किष्किभानगर्यो सिंहासनस्थः सकलवर्णाश्रमधर्मप्रतिपालकः पश्चिमदेशस्थसीतपुरश्रीकोटरक्षेत्रे तत्रत्य मुनिवृन्द

मठस्य गुरुव्याद्वनतीर्थीनचिच्छिप्यैककथनाधिराधितसीतारामस्य पूजार्थं कृतभूदान
शासनं मकरप्रवित्तमहपुत्रिणाधिष्ठितमुनिवृद्धक्षेत्रस्य चतुर्सीमापरिमितिक्रमः—

“पूर्वभागे उत्तरवाहिण्यास्तुंगभद्रयाः पश्चिमे दक्षिणभागे अगस्त्या-
श्रमसंगमादुत्तरे । पश्चिमे पाषाणनद्याः पूर्वे । उत्तरभागे भिल्लनद्या दक्षिणे । ये
(ए) तन्मध्यस्थितमुनिवृद्धक्षेत्रे भवच्छिप्यपरंपराचंद्रार्कपर्यंतं निधिनिक्षेपजल
पाषाणाच्छिप्या (!) गामिसिद्धसाध्यतेजः स्वान्यसहितं स्वधुव्याऽनुकूलवेनाऽ
सता पित्रूणां विष्णुशेकप्राप्त्यर्थं हरिहरसन्निधावुपरारागसमये सहिरण्येन
तुल्यभद्राजलधारापूर्वकं क्षेत्रं यतिहस्ते दत्तौ (तवान्, अ) स्म्यहं । एतद्धर्मसाधनस्य
साक्षिणः ॥

श्लो ॥ आदिस्वचंद्रावनिलोऽनलश्च द्यौर्भूमिरापोद्दृश्यं यमश्च ।

अहश्च रात्रिश्च उभे च संध्ये धर्मश्च जानाति नरस्य वृत्तं ॥ २

दानपालनयोर्मध्ये दानाच्छ्रेयोऽनुपालनं ।

दानास्त्वर्गमवाप्नोति पालनाद्द्विगुणं फलं ॥ ३

स्वदत्ताद्द्विगुणं पुण्यं परदत्तानुपालने ।

परदत्तापहारेण स्वदत्तं निष्फलं भवेत् ॥ ४

मदत्ता पुत्रिका ज्ञेया पितृदत्ता सहोदरी ।

अन्यदत्ता तु जननी दत्तभूमिं परित्यजेत् ॥ ५

अन्यैस्तु छर्दितं छद्वे श्वमिश्च छर्दितं न तु ।

ततः कण्ठो ततो नीचः स्वयं दत्तापहारकः ॥ ६

स्वदत्तां परदत्तां वा ब्रह्मवृत्तिं ह्येत यः ।

पृथिवीसहस्राणि विद्यायां जायते रुमिः ॥ ७

This is the first inscription known which used the Jayabhyudaya Yudhishtira Saka, which had its origin in

Kali first year. (Both the Eras started in the same cycle year Pramadhi.)

This gift deed refers to a gift of land (मुनिवृद्धक्षेत्रं) for the worship of Sri Sita and Rama on the bank of the Thungabhadra River, by Janamejaya (son of Parikshit) in the 89th year of Jayabhyudaya Yudhishtira Saka i. e. Kali 89 i. e. B. C. 3012. The year Plovanga mentioned in the inscription tallies with the 89th year of Kali. (i. e. Parikshit from Kali 1 to 60, Janamejaya from Kali 60th year. Kali Saka or Jayabhyudaya Yudhishtira Saka 89th year—89th year after Pramadhi, the first year of Kali (3101 B. C.).

Kali Era starts in the year 3102 B. C. the 20th Feb. at 2—27—30" hours. i. e. in the cycle year of Pramadhi the 1st day of the bright half of the month of Chaitram at 2—27—30 hours.

Similar gift by the same Emperor Janamejaya was made on the same day to Sri Goswamy Anandalinga Jangama गोस्वामि of Ushamutt (उषामठ) through his disciple Jnanalinga Jangama ज्ञानलिंगजंगम for the worship of God Kedaranath in Kedara Kshetra situated in north Himaya. The Inscription (plate) of the above gift which is preserved in the mutt even to this day runs thus:—

“स्वस्ति श्री विजयाभ्युदययुधिष्ठिरशके प्लवंगान्ये एकोनवत्तितमवसरे
सहस्रिमासि अमावास्यायां सोमवासरे श्रीमन्महाराजाधिराजपरमेश्वर वैवाग्रपद-
गोत्रज श्रीजगन्मज्जभूपो इन्द्रप्रस्थनगरीर्दिशासनस्यः सकलवर्णाश्रमधर्मप्रतिपालको
उत्तरहिमालये श्रीकेदारक्षेत्रं तत्तत्समुनय उषामठस्य श्रीगोस्वामिज्ञानलिंगजंगमाय
श्रीमच्छिष्यज्ञानलिंगजंगमद्वाराधितश्रीकेदारनाथस्य पूजार्थं दत्तवतः चतुर्सीमा
परिमितिक्रमः ॥ पूर्वभागे दक्षिणवाहिनी मंदाकिनी । पश्चिमदक्षिणभागे क्षीरगंगा
उत्तरपश्चिमे मधुगंगा, पूर्वोत्तरभागे स्वर्गद्वारनदी, दक्षिणे सरस्वती, मंदाकिन्योः
संगमः, एतन्मध्ये श्रीकेदारक्षेत्रं भवच्छिप्यपरंपरया चंद्रार्कपर्यंतं निधिनिक्षेप

जलपापाणामि सिद्धसाध्यतेजःस्थान्यरुति मनुभोक्तुं स्वधुध्यानुकूल्ये नास्मिन्नातृ-
पित्राणां शिवलोकप्रत्यर्थं श्रीकेदारेश्वरसन्निधा उपरागसमये सहिरष्यमंदाकिनी
जलधारापूर्वकं क्षेत्रमिदं हस्ते दत्तवानस्मि । एतद्धर्मसाधनत्वं साक्षिणः ।

आदित्यचंद्रावनिलोऽनलश्च । दोर्मिरापो हृदये यमश्च ।
अहश्च रात्रिश्च उमे च संधे धर्मश्च जानाति नरत्वं वृत्ते ॥
दानपालनयोर्मध्ये दानाच्छ्रेयोऽनुपालनं ।
दानात्स्वर्गमवाप्नोति पालनाद्विगुणं फलं ॥
स्वदत्ता पुलिका ज्ञेया पितृदत्ता सहोदरी ।
अन्यदत्ता तु जननी दत्तभूमिं परित्यजेत् ॥
स्वदत्तां परदत्तां वा ब्रह्मवृत्तिं हरेच्च यः ।
षष्ठिर्वर्षसहस्राणि विष्टायां जायते कृमि ॥

The Mahabharata war was fought 36 years before Kali ie.	3138 B. C.
Coronation of Yudhistira and the starting of Yudhistira saka	3138 B. C.
Birth of Parikshit (the same year)	3138 B. C.
Coronation of Parikshit and Yudhistira's abandonment of his king-ship, in the 1st year of Kali, Kali first year.	3101 B. C.
Commencement of Jayabhyudaya Yudhistira saka in the 1st year of Kali (the year of the commencement of the writing of Mahabharata Ithihasa By Vedavyasa which was at first named as Jaya; hence the Saka called as Jayabhyudaya Saka.)	3101 B. C.

In those times sacrifices were much in vogue and the Aswamedha and Sarpayaga performed by Janamejaya have become famous. Satanika, the eldest of the five sons of

Janamejaya succeeded him to the throne. In his time in Naimisaranya the Satrayaga was performed by Saunaka and other Rishis, which is supposed to take one thousand years. The kings of this dynasty ruled till Kali 1468 (or 1634 B.C.) and in their time the vedic religion was patronised and protected. In the several Yajnas performed in those days many animals were sacrificed and the common men were disgusted with the sacrifices of animals. Then in Kali 1215 or B. C. 1887 Buddha was born, to Suddhodana the 23rd king of the (Ikshvaku) Royal dynasty, of Kosala kingdom and preached a new religion in opposition to and disregard of the Vedas:—

‘नाशमोक्षस्वरूपोऽसौ शुद्धोदनमुतोऽभूत् ।
मोक्षानास दैत्यान् स्नात्वा जिता वेदधर्मकम् ।
ते च बौद्धा बभूविर्हि तेभ्योऽन्ये वेदवर्जिताः ॥

(Vishnu Purana)

There is no prominent event in the history of the Ikshvaku Royal dynasty of Kosala except the birth of Buddha in B. C. 1887 (i. e. Kali 1215). In Kali 1468 or B. C. 1634, Kshemaka, the last Emperor of the royal dynasty of Hastinapura and Sumitra the last king of the royal Ikshvaku dynasty of Kosala Kingdom both died childless. So the king of Magadha became Emperor and founder of the Imperial dynasty of Magadha. (Capital of Magadha was 'Girivraja').

इक्ष्वाकूणा मयैवंशः सुमित्रांतो भविष्यति ।
यत्तं स्तं प्राप्य राजानं संत्यां प्राप्स्यति वै कलौ ॥
महमत्तत्वं यो योनिं वैश्वो देवर्षिसंस्कृतः
क्षेमकं प्राप्य राजानं संत्यां प्राप्स्यसे कलौ

(Matsya 271-16, 17 and also Vide Vayu, Brahmanda Vishnu Puranas)

Kosala Kingdom.

Suryavamsi Kings of Kosala after the Mahabharata War.

*From 36 Before Kali to 1468 Kali Era.
(B. C. 3138-1634)*

Brihadbala was killed in the War by Abhimanyu. His son Brihatkshana was crowned as king of Ayodhya after the war.

	Before Kali.	B. C.
	36	3138
1. Brihatkshana		
2. Uruyaksha		
3. Vatsavyuha		
4. Prativyoma		
5. Divakara		
6. Sadeva		
7. Brihadaswa		
8. Bhanuradha		
9. Pratitasya		
10. Supratika		
11. Marudeva		
12. Sunakshatra		
13. Kinnara		
14. Anadharaksha		
15. Suprana		
16. Amitrajit		
17. Brihatbhaja		
18. Dharmi		
19. Krutanjaya		
20. Rananjaya		
21. Sanjaya		
22. Sakya		
23. Suddhodana		
24. Siddhardha		
25. Rahula		
26. Prasenajit		
27. Kahudraka		
28. Kundaka		
29. Suradha		
30. Sumitra	Kali 1468	B. C. 1634

These thirty kings reigned for 1504 years from the Mahabharata war and the dynasty ends with 30 th king Sumitra in 1468 Kali or 1634 B. C.

Buddha's Time.

The birth of Buddha is assigned, in the current accepted histories of our country constructed by the western scholars and their followers, to the middle of the 6th century before Christ, on the basis of their assumption that Chandragupta Maurya was a contemporary of Alexander the Great.

But Buddha is the son of Suddhodana the 23rd of the kings of Ikshvaku dynasty of Kosala. According to all the Puranas, between the birth of Parikshit or the time of the Mahabharata war and the coronation of Mahapadmananda, the time elapsed was 1500 years and this is accepted by Pargiter as well as the western scholars. During this period of 1500 years 37 kings ruled in succession in Girivraja (Capital of Magadha) and 30 kings in Kosala. So Buddha's time must be somewhere well within 1500 years after the Mahabharata war. The 23rd Kosala King Suddhodana was a contemporary of the fourth king of the Sisunga dynasty of Girivraja by name 'Kshemajit' who reigned from B. C. 1892—1852. So, the birth of Buddha would be somewhere about 1887 B. C.

On the basis of Pargiter's reduced estimate of 1050 years for the period between the Mahabharata war and the coronation of Mahapadmananda, the time of Buddha's birth will work out to a time earlier than 3138—1050—B.C. 2038. This is but an instance though a very glaring instance, of the indecent anxiety on the part of the western scholars and their followers to bring as far as possible nearer to modern times, the times of our illustrious great men of the past and our history.

We have to note, however the admission of E. J. Rapson:—

"Unfortunately, even after all that has been said on the subject of early Buddhist chronology, we are still uncertain as to the exact date of the Buddha's birth. The date 483 B. C., which is adopted in this history must still be regarded

as provisional. (Vide Cambridge History of India Vol I. Ancient India p. 171 By E. J. Rapson).

The plausibility of our view and the fallacy of the western scholars can also be judged from the writings of the famous Chinese traveller "Fa-Hien" quoted below:—

"Various priests had asked "Fa-Hien" if he knew when Buddhism first went east-ward, to which Fa-Hien replied:—

When I enquired of the people of those parts Darel (Indus North of Udyana, which is itself north of Gandhara, i. e. in northern Afganistan), they all said that according to an old tradition Shamans (Buddha Sramanas) from India began to bring the Sutras and disciplines across this river (Indus) from the date of setting up the image of Maitreya Bodhisattva. This image was put up about three hundred years after the Nirvana of Buddha, which occurred during the reign of king P'ing of the Chou Dynasty 770-719 B. C."

"Hence it was said that the Great Doctrine began to spread abroad from the setting up of the image."

(Vide Travels of Fa-Hien (399-414 A. D.) or Record of the Buddhistic kingdoms retranslated By H. A. Giles, M. A. (Hon); L. L. D., (Aberdeen prof. of Chinese in the university of Cambridge page 10 Edition 1923). Also Vide "A record of Buddhistic kingdoms, By Fa-Hien (399-414) in search of the Buddhist books of Discipline-Translated and annotated with a Korean Recension of the Chinese text. By James Legge, M. A., L. L. D., professor of the Chinese Language and Literature, Ed. 1833 Pages 24, 25.)

CHAPTER VI

On-Towards North-India; Darada; Image of Maitreya Bodhisattva.

"The image (of Bodhisattava Maitreya) was completed, eighty cubits in height, and eight cubits at the

base from knee to knee of the crossed legs. On fast-days it emits an effulgent light. The kings of the (surrounding) countries vie with one another in presenting offerings to it. Here it is,—to be seen now as of old".

And on page 27, 28:—

"The monks (after crossing the Indus) asked Fa-Hien if it could be known when the law of Buddha first went to the east. He replied, 'When I asked the people of those countries about it, they all said that it had been handed down by their fathers from of old, that after the setting up of the Image of Maitreya Bodhisattva, there were Sramans of India who crossed this river, carrying with them Sutras and Books of Discipline. Now the image was set up rather more than three hundred years. After the Nirvana of Buddha, which may be referred to the reign of king P'ing of the Chow Dynasty."

Note: 5— "As king P'ing's reign lasted from B. C. 750. 719, this would place the death of Buddha in the eleventh century B. C.

(A Records of Buddhistic kingdoms By Fa-Hien Translated By James Legge.)

Rajatarangini of Kalhana, which is a history of the kings of Kashmir says thus on the demise of Buddha.

"Gonanda the third was the 53rd king among the rulers of Kashmir. His reign commenced in 1182 B. C., Kanishka flourished two generations before him and reigned from 1298 to 1234 B. C., During the time of Kanishka there lived a Buddhist Guru in Kashmir by name Loka-Dhatu Buddha. Buddha passed away 150 years before Lokadhatu Buddha".

These are the facts known from Rajatarangini. If according to the western historians Kanishka flourished about 78 A. D., Buddha's death would be about (150+78)

or 228 B. C. But it could not be 483 B. C., which is now universally accepted. Thus it can be seen on a critical examination that the chronology of this period of Indian history as given by the western scholars is full of inconsistencies and inaccuracies.

From the above quotations of Fa-Hien the birth of Buddha traces back to 1070 B. C., (770+300) and still backwards, but not 5th century B. C.

"All the Buddhistic and Jain authorities such as 'the Mahavamsa, Asokavadana and the Parisishta parva of Hema-chandra—are agreed in describing Bimbisara or Srenika the 5th king of Saisunaga Dynasty as being 5 years junior to Gautama Buddha, who is said to have attained his nirvana in the 8th year of the reign of his successor Ajatasatru. These works also describe Gautama Buddha as having become an ascetic in his 29th year.

As Gautama Buddha is said to have attained his Nirvana in the 8th year of the reign of Ajatasatru in his 89th year, he must have died in 1807 B. C., and born in 1837 B. C. Ajatasatru's reign commenced in 1814 B. C. (1814 B. C. - 7 expired years = 1807 B. C. is the year of Buddha Nirvana).

(For more particulars as to the Age of Lord Buddha please see "Age of Buddha, Milinda, Amtiyoka and Yuga-purana by this author).

The Kings of Magadha.

The following list of Magadha kings is given according to Matsya Purana. As the reigning periods of the earlier Magadha kings (before the war) are not available in any one of the Puranas, the reigning periods of the earlier kings of Nepal are adopted for the Magadha kings as they were contemporary rulers with them.

Before the Great War.

Barhadratha Dynasty.

From about 1058 before Kali or 1021 B. Y. or 4159 B. C. to 36 B. K. or 3138 B. C.

(Total 1021 years)

S. No.	Name of the king.	Before Kali. From-To	years reigned	Before Christ. From-To
1.	Name not known, last but one king in Kuru's family	1058—970	83	4159—4071
2.	Last king of Kuru's Family. Name not known	970—898	72	4071—3999
3.	Sudhanva I.	898—818	80	3999—3919
4.	Suhotra	818—725	93	3919—3826
5.	Chyavana	725—687	38	3826—3788
6.	Krimi or Kriti	687—650	37	3788—3751
7.	Chaidya or Uparicharavasu or Pratipa.	650—608	42	3751—3709
8.	Brihadratha I. (Founder of the Magadha kingdom with Girivraja as Capital)	608—536	72	3709—3637
9.	Kusagra	536—466	70	3637—3567
10.	Rishabha	466—396	70	3567—3497
11.	Satyahita	396—336	60	3497—3437
12.	Punya or Pushpavanta	336—293	43	3437—3394
13.	Satyadhruti	293—250	43	3394—3351
14.	Sudhanva II.	250—207	43	3351—3308
15.	Sarva	207—164	43	3308—3265
16.	Bhuvana or Sambhava	164—121	43	3265—3222
17.	Jarasandha or Bruhadratha II.	121—79	42	3222—3180
18.	Sahadeva	79—37—36	42	3180—3138—37

After the Mahabharata War, 36 years before Kali or 3138 B. C.

19. Somapi or Somadhi (or Marjari) was crowned as king in Girivraja. (Capital Magadha.) B.K. 36 or 3138 B. C. B. K. 36-22 A. K. 53 3138-3080 B. C.

Before the Great Mahabharata War; 36 years B. K. or 3138 B. C.

Barhadradha Dynasty.

1. Brihadradha I:-

According to Maha Bharata, Brihadradha I, the founder of the Barhadradha Dynasty was the eldest son of Uparichara Vasu the seventh in Descent from the Great Kuru; son of Samvarna, a descendant of the Lunar Dynasty (चंद्रवंशजः) of kings. He founded the kingdom of Magadha probably about 3709 B. C. or 571 years before the Great war of Mahabharata at Kurukshetra between the Pandavas and the Kauravas, which battle according to Mahabharata, the Important Puranas, and all other ancient Hindu, Bauddha and Jaina authorities and traditions, took place 36 years before the commencement of the Kaliyuga—the present Yuga which began immediately after the departure of Sri Krishna, son of Vasudeva by Devaki, from this world on the 20th February, 3102 B. C., in the year Pramadhini (प्रमाधि) of the Southern School of Hindu astronomers. (Vide Indian Eras. By this author.)

Brihadradha married the two beautiful twin-daughters of the king of Kasi; and by the blessing of a Rishi, he obtained a most powerful son by name Jarasandha. The king, after installing his mighty son Jarasandha on the throne of Magadha

retired into a forest and led an ascetic life. In this context the Mahabharata gave the next prominent dynasty of Jarasandha, leaving some generations of kings in the interval between Brihadradha I and Jarasandha (or Brihadradha II). (Vide Mahabharata, Sabha Parva, Adhyayas 14 to 19).

N. B:- The Matsya Purana enumerates all the names of kings between Brihadradha I and Jarasandha or Brihadradha II.

Jarasandha, son of Bhuvana was the 15th in descent from Kuru and the tenth from Brihadradha I, the founder of the Magadha Dynasty of kings. The following table shows the order of descent according to Matsya Purana. (Chapter 59)

1. Samvarna

(संवर्ण)

|

2. Kuru

(कुरु)

(The founder of the Kaurava Dynasty who removed his capital from Prayaga to Kurukshetra.)

|

- | | | | |
|--|---------------------------|--------------------|------------------------------------|
| 3. Sudhanvan
(सुधन्व) | Parikshit.
(परिक्षित्) | Prajana
(प्रजन) | Jaghnu or Johnu or Yaju
(जघ्नु) |
| 4. Suhotra.
(सुहोत्र) | | | |
| 5. Chyavana
(च्यवन) | | | |
| 6. Krimi (or Kriti)
(क्रिमि or किति) | | | |
| 7. Chaidya or Uparicharavasu or Pratipa.
(चैय or उपरिचरवसु or प्रतीप) | | | |

8. (1) Brihadradha I the founder of the Magadha Dynasty.
प्रथम बृहद्रथ (3709 B. C.)
9. (2) Kusaagra
कुशाग्र
10. (3) Vrishabha or Rishabha.
(वृषभ, or ऋषभ)
11. (4) Pushpavat or Punyavat.
पुष्पवत्, or पुण्यवत्
12. (5) Pushpa or Punya
पुष्पः, or पुण्यः
13. (6) Satyadhrithi or Satyahita.
सत्यधृतिः, सत्यहितः
14. (7) Sudhnavan II or Dhanusha.
सुधन्वः II, or धनुषः
15. (8) Sarva
सर्वः
16. (9) Bhuvana or Sambhava
भुवनः, or संभवः
17. (10) Brihadradha II. or Jarasandha.
द्वितीयबृहद्रथ, or जरासंधः
18. (11) Sahadeva (सहदेवः) (Sahadeva died in the Maha-Bharata War)

According to this account, the commencement of the Barhadradha Dynasty of Magadha kings should be placed at about (571) B.Y. or 3709 B.C. allowing on an average at least 52 years for each king. i.e. The eleven kings from 8th to 18th. King Sahadeva reigned Magadha from 3709 B. C. to 3138 B. C.

After the Great War.

Barhadha Dynasty

1. Somadhi or Marjari.

(सोमाधिः or मार्जारीः)

Marjari, son of Sahadeva and grandson of Jarasandha, variously called as Marjaliya (मार्जालीय) Bhagavata Purana. Somadhi (सोमाधि) Vayu Purana. Somapi (सोमापि) Vishnu Purana. Somapi (सोमापि) Brahmaanda Purana and Somavi (सोमवित्) Matsya purana, was the first king of Magadha after the Mahabharata war. He was installed on the throne of Magadha in 3138 B. C., the same year in which Parikshit, son of Abhimanyu and grandson of Arjuna was born, in which Yudhistira, the eldest of the Pandavas was enthroned at Hastinapura (Delhi) as the Emperor of all India, in which "Gali" the 8th king of the Kirata Dynasty of Nepal was enthroned and in which "Gonanda the 2nd" was ruling over Kashmir. He had his capital as usual in Girivraja or Rajagriha and reigned for 58 years from 1 to 58 A. Y.; 3138 B. C. to 3080 B. C. (Vide Vayu Purana Ch. ICIX, 293-27; M. P. Ch. CCLXIX, 19-20; Br.P. III, Ch. LXXIV, 107-121; Vi. P. Amsa IV Ch. XXIII 4.; B.P. Skandha, IX and XII, 16 and K. R. V III, Ch. I.)

N. B.—Matsya Purana gives him only a reign of 50 years.

2. Srutasravas सुतश्रवः

Son of Marjari, ruled Magadha for 64 years from 58 to 122 A. Y., 3080 B. C. to 3016 B. C. He is also called Srutavat (श्रुतवत्)

N. B. :—Vayu purana and Brahmaanda purana give him 67 years.

3. *Apratipin* (अप्रतीपः)

Son of Srutasrayas, reigned for 36 years from 122 to 158 A. Y., 3016—2980 B. C. (Vide M. P. Ch. CCLXIX, 21 and K.R.V. III. Ch. 1. 3) N. B.:—The Vayu Purana calls him Ayutayus (अयुतायुः) with which the Vi. P., B. P. and Br. P. agree. M. P. and Br. P. give him only 26 years.

4. *Niraamitra* (निरामित्रः)

Son of Apratipin, reigned for 40 years from 158 to 198 A. Y., 2980 to 2940 B. C. (Vide M. P., Ch. CCLXIX, 22 and K.R.V. III. Ch. 1—4) But the Va. P. and Br. P. make him rule for 100 years. The reading in these Puranas "Samaah satam niraamitrah" (समाश्रुते निरामित्रः) must be evidently wrong in as much as we find another reading "Chatvarimsanniraamitrah" (चत्वारिंशन्निरामित्रः) for the same. N. B.:—The Vi. P. and B. P. call him Niramitra. (निरामितः)

5. *Sukritta* (सुकृतः)

Son of Niraamirta, reigned for 58 years from 198 to 256 A. Y., 2940 to 2882 B. C. (Vide Va. P. Ch. XCIX, 299; K.R.V. III. Ch. 1. 4.) The M. P. calls him Suraksha (सुरक्षः) and gives him only a reign of 56 years. The Vi. P. calls him Sunetra (सुनेत्रः) The B. P., Sunakshatra (सुनक्षत्रः) and Br. P., Sukshatra (सुकशत्रः)

6. *Brihatkarman* (बृहत्कर्मा)

Son of Sukritta, reigned for 23 years from 256 to 279 A. Y., 2882 to 2859 B. C. The B. P., and K.R.V., call him "Brihatsena" बृहत्सेनः

7. *Senaajit or Senajit* सेनाजित् or सेनजित्

Son of Brihatkarman, the reigning king at the time when the Vayu and the other important Puranas were first rearranged after the Mahabharata War, and contemporary of Adhisimakrishna the sixth in the line of kings from Yudhistira in the Pandava Dynasty, and of Divakara the 8th in descent from Brihatbala of the Ikshvaku Dynasty, of Gighri the 15th in descent from Yalambara of the Kirata Dynasty of Nepal and of the king (Simhadava) the tenth in descent from Gonanda I of the Kashmir kings after the Mahabharata War, reigned for 50 years from 279 to 329 A. Y., 2859 to 2809 B. C.

The M. P., and Vi. P., call him Syenajit स्येनजित् while the B. P., calls him Karmajit (कर्मजित्). The reading in the Va. P., and Br. P., "Etavai Bhokshyate samah" (एतावै भोक्ष्यतेसमाः) is evidently a misreading for "Panchasat Bhokshyate samah" (पञ्चाशत् भोक्ष्यते समाः) found in all the other Puranas. And further the reading as it stands in these Puranas makes no sense, while some interpret it as meaning that he will reign for these very same number of years i. e. 23 years as the previous king, by a sort of forced interpretation.

8. *Srutanjaya* श्रुतंजयः

Son of Senajit reigned for forty years from 329 to 369 A. Y., 2809 to 2769 B. C. The B. P., calls him Sritanjaya (श्रितंजयः)

9. *Mahaabala* (महाबलः)

Son of Srutanjaya, reigned for 35 years from 369 to 404 A. Y., 2769 to 2734 B. C. (Vide Va. P., and K.R.V., M. P., calls him Vibhu (विभुः) and gives him a reign of 23 years, Vi. P.,

and B. P., call him Vipra (विप्राः) but Br. P., calls him Ripunjaya.
रिपुंजयः

10. Suchi (शुचिः)

Son of Mahaabala reigned for 58 years from 404 to 462 A. Y., 2734 to 2676 B. C. (Vide Va. P., and K. R. V.) The M. P. however gives him a reign of 64 years.

11. Kshema (क्षेमः)

Son of Suchi reigned for 28 years from 462 to 490 A. Y., 2676 to 2648 B. C. The Vi. P., calls him Kshemya (क्षेम्यः)

12. Anuvrata (अनुव्रतः)

Son of Kshema, reigned for 64 years from 490 to 554 A. Y., 2648 to 2584 B. C. (Vide M. P., and K. R. V.) The Va. P., calls him Bhuvata (भुवतः) and gives him a reign of only 60 years. The Vishnu Purana, Brahmanda Purana and B. P., call him Suvrata. (सुव्रतः)

13. Dharmanetra (धर्मनेत्रः)

Son of Anuvrata, reigned for 35 years from 554 to 589 A. Y., 2584-2549 B. C. (Vide Va. P., ch. XCIX 303 and K. R. V.). The reading in the Poona Edition of Vayu and Brahmanda Puranas "Panchavarshani poornani dharmanethro bhavishyati" (पंचवर्षाणि पूर्णानि धर्मनेत्रो भविष्यति) which is found in all the South Indian Manuscripts. The M. P., calls him 'Sunetra' (सुनेत्रः) Vi. P., calls him "Dharma" (धर्मः) and B. P., calls him 'Dharmasutra' (धर्मसूत्रः)

14 Nirvriti (निर्वृतिः)

Son of Dharmanetra reigned for 58 years from 589 to 647 A. Y., 2549 to 2491 B. C. The Va. P., and Br. P., read

'Nripati' (नृपतिः) but it is evidently a scribe's mistake for Nirvriti' (निर्वृतिः)

N.B.— The Vi. P., calls him 'Sama' (समः)

15. Suvrata (सुव्रतः)

Son of Nirvriti reigned for 38 years from 647 to 685 A. Y., 2491 to 2453 B. C. (Vide Va. P. and K. R. V.) M. P., calls him 'Trinetra' (त्रिनेत्रः) and assigns to him 28 years, but the reading "Ashtaavimsat sama rajyam etc." (अष्टाविंशत्समा राज्यं) etc.) for the form 'Vimsat' (विंशत्) is incorrect, and it ought to be "Vimsati" (विंशतिः) if it should mean 20. The Vi. P., calls him 'Susravas' (सुश्रवाः), and the B. P., and Br. P., call him 'Susrama' (सुश्रमः)

16. Dridhasena (दृढसेनः)

Son of Suvrata, reigned for 58 years from 685 to 743 A. Y., 2453 to 2395 B. C. (Vide Va. P., and K. R. V.) The M. P., calls him 'Mahasena' (महासेनः) but the reading "Chatvarimsa-ttadhashtaucha mahaseno bhavishyati," चत्वारिंशत्तष्टौचमहासेनो भविष्यति found in the Telugu Edition is a mistake for Chatvarimsad dasashtaucha etc" (चत्वारिंशद्दशष्टौच) found in all other editions. N.B.— The B. P., calls him 'Dyumatsena' (द्युमत्सेनः) but omits the name of the previous king 'Suvrata'.

17. Sumati (सुमतिः)

Son of Dridhasena, reigned for 33 years from 743 to 776 A. Y., 2395 to 2362 B. C. (Vide Va. P.) The M. P., calls Mahinetra महीनेत्रः N.B.— The Vi. P., omits this name.

18. Suchala or Suchaala (सुचलः or सुचालः)

Son of Sumati, reigned for 22 years from 776 to 798 A.Y., 2362 to 2340 B. C. (Vide Va. P. and K.R.V.) The M.P. calls him 'Subala' (सुबलः) and assigns to him 32 years. N.B.: The Bhahmunda Purana omits this name.

19. Sunetra (सुनेत्रः)

Son of Suchala, reigned for 40 years from 798 to 838 A.Y., 2340 to 2300 B. C. (Vide Va. P. and K.R.V.). The Vi. P. calls him 'Sunita' (सुनीतः) and the B. P., 'Sunitha' (सुनीथः). N.B.: The M. P. omits this and the next two names.

20. Satyajit (सत्यजित्)

Son of Sunetra reigned for 83 years from 838 to 921 A.Y., 2300 to 2217 B. C. (Vide Va. P. and K. R. V.)

21. Virajit वीरजित्

Son of Satyajit, reigned for 35 years from 921 to 956 A.Y., 2217 to 2182 B. C. (Vide Va. P. and K.R.V.). The other Puranas call him 'Visvajit' (विश्वजित्) N. B.: The Br. P., gives him only 25 years.

22. Ripunjaya (रिपुंजयः)

Son of Virajit, reigned for 50 years from 956 to 1006 A.Y., 2182 to 2132 B. C. (Vide M. P and K.R.V.) The Va. P., and Br. P., call him by a synonymous term 'Arinjaya' (अरिंजयः) N. B.:— Thus these 22 kings of the Barhadradha Dynasty, commencing from Marjari or Somadhi to Ripunjaya or Arinjaya, ruled Magadha, after the Great War of the Mahabharata, which took place in 3138 B. C., for a total period of 1006 years from 3138 B. C., to 2132 B. C.

The Puranas commence the list of the Barhadradha Dynasty only from Marjari, son of Sabadeva and grandson of Jarasandha, and counts from him 22 kings, as all of them evidently give the dynasties of kings only from the time of the Mahabharata war, which took place, according to all recognised authorities, 36 years before the commencement of the Kali yuga, and from which date our regular history commences.

These Puranas in summing up the total number of years which these 22 kings of the Barhadradha Dynasty ruled over Magadha after the Mahabharata war, put it roughly at full 1000 years or over 1000 years, instead of exactly putting it as 1006 years, the actual total number of years for which these 22 kings ruled Magadha, as stated in giving the years for which period each of these individual kings reigned. So we have in the Vayu Purana;—

“द्वाविंशति नृपाद्येते भवितारो बृहद्रथाः ।
पूर्णवर्षसहस्रं तेषां राज्यं भविष्यति” ॥

(Ch. XCIX, St. 308)

The Matsya Purana and Brahmanda Purana are almost identical with this and they respectively read as follows:—

“द्वाविंशति नृपाद्येते भवितारो बृहद्रथाः ।
पूर्ण वर्षसहस्रं तेषां राज्यं भविष्यति” ॥

(Va. P. Ch. CCLXIX, st. 30)

“द्वाविंशच्च नृपाद्येते भवितारो बृहद्रथाः ।
पूर्ण वर्षसहस्रं तेषां राज्यं भविष्यति” ॥

(Br. P. III, Upodghata pada, Ch. LXXIV, 121)

N. B.:—Here “Dwavimsaccha” (द्वाविंशच्च) is evidently a mistake for “Dwavimsati” (द्वाविंशति). The foot-note in the Nagari Edition remarks “Ikara lopa Aarshh”. (इकारलोप आर्षः)

“बार्हदधाश्च भूपालो भाव्याः सहस्रवत्सरम् ॥
(Bhagavata, Skandha IX Ch. XXII, St. 49)

The Vishnu Purana Has:—

“इत्येते बार्हदधा भूपतयो वर्षसहस्रमेकं भविष्येति ॥”
(Amsa IV, ch. XXIII, st. 12.)

The kaliyugaraja vrittanta sums up as follows:—

“द्वाविंशतिनृपास्ते बार्हदधकुलोद्भवाः ।
पुंस्वर्षसहस्रैव भोक्ष्यन्ति मागधान् कलौ ।”
(III, Ch. I, st. 24.)

Thus ends The Baarhadradha or Brihadradha or the First Dynasty after the Great Mahabharata war of 3138 B.C.

11. The Pradyota Dynasty.

(From 1006 to 1144 A. Y. From 2132 to 1994 B. C.)

(Total Years— — — 138)

1. *Pradyota* (प्रद्योतः) or *Pradyotana* (प्रद्योतनः) K. R. V. or *Balaka* (बलकः—M. P.) is the son of *Munika* (मुनीकः) (Va. P and Vi. P) ‘*Sunaka*’ (Br. P., शुनकः and Bh. P.) or ‘*Pulaka*’ (पुलकः—M. P., and K. R. V.), the minister of *Ripunjaya* (रिपुंजयः) the last king of the Baarhadradha Dynasty, whom he treacherously killed. Instead of crowning himself as the king, which was clearly against the wishes of the people, *Munika* cleverly managed to place his son *Pradyota* on the throne of *Magadha* by getting the only daughter of the last king married to him in the year 2132 B. C., just 1006 years after the Great war, which we have already stated took place 35 years before the commencement of the *Kaliyuga* or in the year 1 of *Yudhistira Saka*, (Vide K. R. V., III, ch. II).

11. The Pradyota Dynasty

According to all the Puranas he is said to have baffled all the Kshatriyas of his time and placed his son *Pradyota* openly as the Emperor of the whole Northern India, by subjugating the *Vithihotras* of *Avanti* as well, whose dynasties thereafter came to a close. (Vide Va. P., Ch. XCIX, 309-314, M. P., Ch. CCLXX, 1-5; Br. P., III, Ch. LXXIV, 123-127, B. P., Skandha XI, Ch. II, 1 to 4, and Vi. P., IV, Ch. XXIV, 1-8). According to M. P., the first king of this Dynasty is called ‘*Baalaka*’ (बालकः) and the Dynasty is called

‘*Balaka Dynasty*’ (बालकवंशः) For the Purana says:—

“बृहद्रथेष्वातीतेषु वीतिहोत्रे प्ववन्ति ।
पुलकः स्वामिनं हत्वा स्वपुत्रं मभिपेक्ष्यति ॥
निपतं क्षत्रियानां तु बालकः पुलकोद्भवः ॥
स वै प्रगतसामंतो भविष्यो नयवर्जितः ॥”

When the Baarhadradhas, the *Vithihotras* of *Avanti* have passed away; *pulaka*, after killing his master (king *Ripunjaya*) will install his son *Baalaka* as king. *Baalaka*, the son of *Pulaka* will, in the very sight of the kshatriyas of his time subjugate these neighbouring kings by force and will be devoid of royal policy. All the Puranas agree in giving this king *Pradyota* or *Baalaka* or *Pradyotana* (according to K. R. V.) a reign of 23 years, and he accordingly reigned from 1006 to 1029 A. Y., 3132 to 2109 B. C.

2. *Paalaka* (पालकः)

Son of *Pradyota* reigned for 24 years from 1029 to 1053 A. Y. 2109 to 2085 B. C. (Vide Va. P., Br. P., B. P., and K. R. V.) The M. P., gives him a reign of 23 years (*Ashtavimsati varshan;* *paalako bhavitaanrupah* (अष्टाविंशतिवर्षाणि पालकोभवितानृपः). The Vi. P., calls him ‘*Balaaka*’ (बलाकः).

3. Visaakhayupa (विशाखयूपः)

Son of Paalaka, ruled Magadha for 50 years from 1053 to 1103 A. Y., 2085 to 2035 B. C. (Vide Va. P., Br. P., B. P., and K.R.V.). The M. P., gives him a reign of 33 years. (Visaakhayupobhavita tripamchasattadha samah (विशाखयूपो भवितानि-पंचाशत्तथासमाः))

4. Janaka (जनकः)

Son of Visaakhayupa reigned for 21 years from 1103 to 1124 A. Y., 2035 to 2014 B. C. (Vide M. P., Br. P., B. P., and K.R.V.) One version of Vayu Purana gives him a reign of 31 years and calls him Ajaka (अजकः) with which name only the Br. P. agrees. (Ekatrimsat samaraajyamajakasya bhavishyati) (एकत्रिंशत् समाराज्यमजकस्य भविष्यति.) The M. P., Calls him Suryaka (सूर्यकः) and B. P., designates him 'Raajaka' (राजकः)

5. Nandivardhana (नेदिवर्धनः)

Son of Janaka, reigned for 20 years from 1124 to 1144 A. Y., 2014 to 1994 B. C. (Vide Va. P., Br. P., and B. P.) One version of M.P and K. R. V., give him a reign of 30 years. (Bhavishyati nrupastrimsat tatsuto namdivardhanah (भविष्यति नृपास्त्रिंशत् तत्सुतोनेदिवर्धनः). One version of Va. P., calls him 'Vartivardhana' (वर्तिवर्धनः).

N. B.—The Vishnu Purana adds a sixth king called Nandin (नदिन्) which is clearly a misposition or mistake; as in summing up the total number of kings, it distinctly states that these five kings of the Pradyota Dynasty reigned for 138 years. (Vide Vi. P.—Tato namdi' Ityete shtatrimsaduttaram satam pamcha pradyotsah prudhivim bhokshyamti tato nandī, इत्येतेऽष्टत्रिंशदुत्तरं पंचप्रद्योताः पृथिवीं भोक्ष्यन्ति) ।

The reading "Ashta trimsaduttaramashtasatam" ("अष्टत्रिंशदुत्तरमष्टशतं") is evidently a scribe's mistake in repeating the word "Ashta" (अष्ट) twice in the passage, which has been unfortunately carried into the printed editions as well; for, on the face of it, it is absurd to say that these five kings ruled Magadha for 838 years. Besides, all the other Puranas and the K. R. v., are agreed uniformly assigning to these five kings a total reign of 138 years. So we have in the Vi. P.

"नन्दिवर्धनं सप्तयुगः, पञ्चप्रद्योतना इने ।

अष्टत्रिंशोत्तरशतं भोक्ष्यन्ति पृथिवीं नृपाः" ॥३॥

Vide Skandha XII, Ch. II.).

The Va. P and Br. P., are indentical in their reading:—

"अष्टत्रिंशच्छतं मन्वाः प्रद्योताः पञ्चते नृपाः" ॥

The K. R. V. States as follows:—

"पञ्चप्रद्योतना एते भोक्ष्यन्ति पृथिवीं मिमां ।

अष्टत्रिंशोत्तरशतं तेषां राज्यं भविष्यति" ॥

The M. P., alone slightly differs from them and gives to these 5 kings a total reign of 152 years:—

"द्विपञ्चाशच्छते भुक्त्वा प्रगन्ताः पञ्चते नृपाः" ॥

(270 Adhyayah Verse 5.)

But we have given only a total reign of 138 years for these five kings, in accordance with the express statement of the majority of the Puranas, which is our only Guide in the selection of the number of years to any of these kings.

Thus ends the Pradyota Dynasty.

The Sisunaga Dynasty.

(From 1144 to 1504 A. Y. :: From 1994 to 1634 B.C.)

Total No. of Years 360.

1. Sisunaga (सिशुनागः) K.R.V., B.P., and Br.P.; Sisunaka (सिशुनाकः — Va. P., and M. P.) or Sisunabha (सिशुनाभः Vi. P.) is the founder of the Sisunaga Dynasty of the Magadha kings. By conquest Sisunaga (the king of Benaras) succeeded to the throne of Magadha held hitherto by the Pradyota Dynasty. He reigned for 46 years from 1144 to 1184 A.Y., 1994 to 1954 B.C. He is said to have placed his son as king of Kasi, while he himself reigned at Girivraja or Rajagriha, the capital of Magadha.

2. Kaakavarna (काकवर्णः) or Sakavarna (सकवर्णः — Va. P.) son of sisunaga ruled Magadha for 36 years from 1184 to 1220 A. Y., 1954 to 1918 B. C.

3. Kshemadharman (क्षेमधर्मा) or Kshemavarman (क्षेमवर्मा Va. P.)

Son of Kakavarna reigned for 23 years from 1220 to 1246 A. Y., 1918 to 1892 B.C. The K.R.V., calls him Kshemakarman (क्षेमकर्म) and gives him a reign of 26 years with which B.P., and one version of M. P., agree. The Va.P., and Br.P., give him only a reign of 20 years. One version of M.P., gives him a reign of 36 years.

4 Kshatrawjas (क्षत्रौजाः) Vi.P., Br.P., and K.R.V.) or Kshemajit (क्षेमजित् M.P.) or Kshetrāja (क्षेत्रज्ञः B.P.)

Son of Kshemadharman reigned for 40 years from 1246 to 1286 A.Y. 1892 to 1852 B.C. The M.P. gives him only a reign of 24 years. While all the other Puranas including K.R.V., assign to him 40 years.

5. Vidhisara (विधिसारः Vi.P., Va.P., Br.P., B.P. and K.R.V.) or Vindhyasena (विन्ध्यसेनः M. P.) or Vimbisara (Buddhistic accounts):—

Son of Kshatrawjas reigned for 38 years from 1286 to 1324 A.Y. 1852 to 1814 B.C. The M.P., and one version of Va.P., give him only a reign of 28 years, while all the other authorities give him a reign of 38 years. Further, while the Mahavamsa and the Asekavadana call him Bimbisara, the Parisishta parva of Hemachandra calls him Srenika (स्रेणिकः), and all these Buddhistic and jain authorities are agreed in describing Bimbisara or Srenika as being 5 years junior to Gautama Buddha who is said to have attained his Nirvana in the 8th year of the reign of his successor Ajatasathru. These works also describe Gautama Buddha as having become an ascetic in his 29th year. Mr. Vincent A. Smith calls him Bimbisara and adds that he built Rajagriha (राजगृहम्) annexed Anga (अंगः) and was a contemporary of Gautama Buddha.

6. Ajatasathru (अजातशत्रुः)

Son of Vidhisara, reigned for 27 years from 1324 to 1351 A.Y., 1814 to 1787 B.C. While M.P., B.P., and K.R.V., give him a reign of 27 years; Va.P., and Br.P., give him only a reign of 25 years. The Mahavamsa, on the other hand, gives him a reign of 32 years, and his father Bimbisara, a reign of 52 years. There is evidently some confusion in the order of kings as found in some of the versions of Va.P., and M.P., The order—Ajatasathru, Vidhisara and Kshatrawjas—as found in one version of the Va.P. is evidently a mistake for Kshatrawjas, Vidhisara and Ajatasathru, for the reading in the other version is clearly as follows:—

“चत्वारिंशत्समाराज्यां क्षत्रौजाः प्राप्स्यते ततः ।

अष्टलिंशत् समाराजाविधिसारो भविष्यति ।

अजातशत्रुर्भविता पंचविंशत्समा नृपः” ॥

The Mp. as we now have it in the Nagari edition inserts the names of two other additional kings between Vindhya-sena and Ajatasatru, viz. 1. Kanvayana (कण्वायनः) with a reign of 9 years and 2. Bhumimitra (भूमिमित्रः) with a reign of 14 years. The stanza:-

“भविष्यति स नाराजा नवकाण्वायनो नृपः ।

भूमिमित्रः सुतस्तस्य चतुर्दश भविष्यति” ॥

Is evidently misplaced here. Its proper place should be in the Kanva line of kings.

N.B:-As Gautama Buddha is said to have attained his Nirvana in the 8th year of the reign of Ajatasatru, in his 80th year, he must have died in 1807 B.C., and born in 1887 B.C. As Vindhya-sena or Vidhisara (Bimbisara) is said to be junior to Buddha by 5 years, Bimbisara must have been born 1882 B.C. As Buddha is said to have become an ascetic in his 29th year, he must have assumed the roll of asceticism in 1858 B.C. This perfectly accords with the approximate date assigned to Suddhodana, the father of Gautama Buddha, the 7th in ascent from Sumitra, the last of the kings of the Solar Dynasty whose reign came to a close simultaneously with the end of the Saisunaga Dynasty in 1504 A.Y. 1634 B. C.

(Vide “Age of Buddha, Milinda & Amtiyoka and Yuga-purana By this Author).

7. *Darbhaka* (दर्भकः), *Darsaka* (दर्शकः Va.P.) or *Arbhaka* (अर्भकः—Vi. P.)

Son of Ajatasatru ruled for 35 years from 1351 to 1386 A.Y. 1787 to 1752 B.C. The M.P., calls him Vamsaka (वंशकः—) and gives him only a reign of 24 years. Mr. V.A. Smith calls

him Karshaka (कर्षकः—) but we are not able to ascertain the source from which he has derived this name.

8. *Udayana* (उदयनः—Vi.P., K.R.V., and Brihatkatha).

Udayin (उदयी—Va.P and Br.P.), *Udasin* (उदासी—M.P.)

Ajaya (अजयः—Br.P) or *Udayasva* उदयास्व—one version of Va.P and M.P). *Udayi Bhaddaka* (उदयभद्रक—M.V.)

Udayibhadra—A.A).

Son of Darbhaka reigned for 33 years from 1386 to 1419 A.Y. 1752 to 1719 B.C. The vayu Purana and other authorities distinctly say that this king Udayana or Udayin built the city of Kusumapura (Pataliputra) in the 4th year of his reign on the southern bank of the Ganges, with which the accounts given in the Brihatkatha, Kathasaritsagara and Kaliyuga Raja Vrittanta entirely agree.

“उदयी भविता यस्मात् तयस्मिंश्चतसरा नृपः

स वै पुरवरं राजा पृथिव्यां कुसुमाह्वयम् ।

गंगाया दक्षिणे कूले चतुर्थेऽब्दे करिष्यति ॥

(Vide Va. P. Ch. XCIX. 318—319)

Mr. V. A. Smith ascribes the building of the fort of Pataliputra to the reign of Ajatasatru, the grand-father of Udayana or Udaya as he styles him; while all the authorities ascribe the very foundation of the city of Kusumapura (Pataliputra) to Udayana. The story of Ajatasatru's having built the fort of Pataliputra, must, like the dates arbitrarily assigned by him to these various kings, be taken cum-grano-salis.

9. *Nandivardhana* (नन्दिवर्धनः)

Son of Udayana ruled for 42 years from 1419 to 1451 A. Y. 1719 to 1677. The M. P., and Br. P., give him only a reign of 40 years. The Buddhist accounts make a mess of things between Udayana and Nandivardhana, whom they evidently

call by the name Kalasoka (कालाशोकः) or Kakavarnin (ककवर्णी—)
The following are the names of the kings with their respective
periods of reign as given in the Mahavamsa :—

1. Udayabhaddaka	16 Years
2. Anuruddhaka	8 "
3. Munda	8 "
4. Nagadasaka	20 "
5. Susunaga	18 "
6. Kalasoka	20 "

10. Mahanandin (महानंदी)

Son of Nandivardhana ruled for 43 years from 1461 to 1504 A. Y., 1677 to 1634 B. C. All the authorities are unanimous in ascribing a reign of 43 years. One version of the Br. P. gives 63 years which is evidently a mistake for 43 years.

There is again a good deal of confusion here in the Buddhist accounts. We find the names of the following 4 kings, Viz. 1. Sahalin, 2. Tulakuchi, 3. Mahamandala and 4. Prasenajit inserted between Kalasoka and Mahanandin, whom they simply call Nanda. (Vide Asokavadana)

Thus in summing up the total number of years of the reigns of these 10 kings of the Saisunaga Dynasty, the various Puranas declare as follows :—

शैशुनागा दशैवैते मोक्षयन्ति पृथिवीं नृपाः ।
शतानि त्रीणि वर्षाणि षष्टिवर्षाधिकानि च ॥ (K. R. V. III. Ch. II)
“शिशुनागा दशैवैते षष्ट्युत्तरशतवर्षं ।
समा मोक्षयन्ति पृथिवीं कुरुक्षेत्रे ! कलौ युगे ॥”
(Bhagvata XII—Ch. 11 ' 8)

“मविष्यन्ति च वर्षाणि षष्ट्युत्तरशतवर्षं ॥
शिशुनागा दशैवैते राजानः क्षत्रवंधवः ॥”
(Brahmanda 111 Ch. LXXIV, 135)

इत्येते भवितारो वै वंशेऽस्मिन् शिशुनाकजाः
शतानि त्रीणि पूर्णानि षष्टिवर्षाधिकानि च ॥

(M. P. Ch. CCLXX. 14)

It will be thus seen that all the Puranas give to these ten kings of the Saisunaga Dynasty commencing from Sisunaga and ending with Mahanandin, a total period of 360 years from 1144 to 1504 A. Y., or from 1994 to 1634 B. C. The following two Puranas on the other hand, give them a total reign of 362 years.

इत्येते शैशुनाभा भूपाहास्त्रीणि ॥
वर्षशतानि द्विषष्ट्यधिकानि मविष्यन्ति ॥

(Vi. P. IV Ch. XXIV, 19)

इत्येते भवितारो वै शैशुनाकान्पा दश ॥
शतानि त्रीणि वर्षाणि द्विषष्ट्यधिकानि तु ॥

(Va. P. Ch. XCIX, 322)

Thus ends the Saisunaga Dynasty *The third Dynasty.*

IV. The Nanda Dynasty.

From 1504 to 1604 A.Y. : : From 1634 to 1534 B. C.
Total No. of years 100 yrs.

1. *Mahapadma* otherwise known as Nanda (नंदः) an illegitimate son of Mahanandin, the last of the kings of Saisunaga dynasty, ruled Magadha for 83 years from 1504 to 1592 A. Y., 1634 to 1546 B. C.

2. *Sumalya* and his seven brothers, the sons of Nanda, ruled Magadha jointly for a total period of 12 years from 1592 to 1604 A. Y., or 1546 to 1534 B. C.

According to the Puranas, the founder of this dynasty, Mahapadma Nanda is said to be the son of Mahanandin, the

last of the Sisunaga family born to a Sudra woman married by him, and he is said to have assumed the surname of Nanda. Like Parasurama, he is said to have annihilated all the Kshatriyas of his time and became the mightiest and most powerful of all the kings of Aryavarta. He had eight sons (8) according to Paranic accounts, the eldest of whom Sumalya ascended the throne in succession of his father, along with the rest of his brothers according to their seniority and they ruled the country for a total period of 12 years. They were put to death by a brahmin named Chanakya, surnamed Kautilya (Vishnugupta) who thereupon placed an illegitimate son of Mahapadma, by name Chandragupta, on the throne of Magadha.

According to Buddhist accounts, Mahapadma is known as Dhana Nanda, in consequence of his avaricious habit in hoarding up wealth. It is said that levying taxes on skins, Gums, trees stones etc., he hoarded up money to the extent of eighty Kotis, and buried up in the bed of the Ganges. Diverting the main stream for a time by an anicut or dam thrown across the Ganges, and making a large hole in a rock in the bed of the river sufficient to contain the money, he deposited his wealth in the rock, and sealed it up with molten lead. The river was then restored to its natural course and his treasure was secured thus in a very strong place. During his life time, he continued to hoard up and to deposit the collections from time to time under the bed of the river. He and his eight sons known as the nine Nandas were put to death by the Brahmin Chanakya, surnamed kautilya, who hated him (for his maladministration), and who took possession of the wealth in the bed of the Ganges.

All the Hindu accounts are unanimous in giving to these nine Nandas a total period of 100 years for their reign.

The Vishnu Purana Says :—

“महानन्दिनस्ततः शूद्रगर्भोद्भवोऽतिलुब्धोऽतिबलो महापद्मो नन्दनामा परशुराम इवाप्यरोऽतिलक्ष्मांतकारी भविष्यति ॥२०॥

ततः प्रभृति शूद्रा भूपाता भविष्यन्ति (२१) । स वैकच्छत्रा मनुहंषित शासनो महापद्मः पृथिवीं भोक्ष्यति ॥ २२ ॥ तस्याऽप्यष्टौ सुताः सुमाल्याया भवितारः ॥ २३ ॥ तस्य महापद्मस्याऽनु पृथिवीं भोक्ष्यन्ति ॥ २४ ॥ महापद्मस्तनुनाथ एकं वर्षं शतं अवनीपतयो भविष्यन्ति ॥ २५ ॥ ततश्च नव चैतानन्दान् कौटिल्यो ब्राह्मणः समुद्धरिष्यति ॥ २६ ॥ तेषामभावे मौर्याः पृथिवीं भोक्ष्यन्ति ॥ २७ ॥ कौटिल्य एव चन्द्रगुप्तमुत्पन्नं (नन्दस्यैव भार्यायां सुरासंज्ञायां सज्जातम् इति—श्रीधरस्वामी) राज्येऽभिषेक्ष्यति ॥२८॥ ” (Amsa IV. Ch. XXIV.)

The Bhagavata Purana says:—

“महानन्दिनस्ततो राजन् शूद्रगर्भोद्भवो बल्ये ॥८॥

महापद्मपतिः कश्चिन्नन्दः क्षत्रविनाशकृत् ॥

ततो नृपा भविष्यन्ति शूद्रप्राया स्वधार्मिकाः ॥९॥

स एकच्छत्रां पृथिवीं मनुहंषितशासनः ।

शासिष्यति महापद्मो द्वितीय इव भार्गवः ॥ १० ॥

तस्यचाऽष्टौ भविष्यन्ति सुमालवप्रमुखाः सुताः ।

य इमां भोक्ष्यन्ति मही राजानःस्य यतं समाः ॥ ११ ॥

नवनन्दान् द्विजः कश्चित्प्रपन्ना मुद्धरिष्यति ।

तेषां मभावे जगती मौर्या भोक्ष्यन्ति वै कलौ ॥ १२ ॥

स एव चन्द्रगुप्तैव द्विजो राज्येऽभिषेक्ष्यति ॥ १३ ॥

Skandha XII. Ch. II.

The Vayu Purana says:—

“महानन्दिनस्तथाऽपि शूद्रायां कालसंवृतः ।

उत्पत्स्यते महापद्मः सर्वशत्रांतको नृपः ॥ (३२६)

ततः प्रभृति राजानो भविष्याः शूद्रयोनयः ।
एकराट् समशप्यो एकच्छत्रो भविष्यति ॥ ३२७ ॥

अष्टाशीतितु वर्षाणि पृथिवीं पालयिष्यति ।
सर्वक्षत्र मयोद्धत्य भाविनोऽर्थस्य वै बलात् ॥ ३२८ ॥

संहत्य तत्सुता छप्टौ समाद्वादश ते नृपाः ।
महापद्मस्य पर्याये भविष्यन्ति नृपाः क्रमात् ॥ ३२९ ॥

उद्धरिष्यति तान् सर्वान् कौटिल्यो वै द्वित्रिर्षभः ।
भुक्त्वा महीं वर्षशतं नरेन्द्रः स भविष्यति ॥ ३३० ॥

चन्द्रगुप्तं नृपं राज्ये कौटिल्यः स्थापयिष्यति ।
चतुर्विंशत् समा राजा चन्द्रगुप्तो भविष्यति ॥ ३३१ ॥ (Ch. XCIX)

The Matsya Purana Ch. 270 says:-

“महानन्दिमुतथाऽपि शूद्रायां कलिकांशजः ॥ १८ ॥
उत्पत्स्यते महापद्मः सर्वक्षत्रांतको नृपः ।

ततः प्रभृति राजानो भविष्याः शूद्रयोनयः ॥ १९ ॥
एकराट् स महापद्मः एकच्छत्रो भविष्यति ।

अष्टाशीति स वर्षाणि पृथिव्यां तु भविष्यति ॥ २० ॥
सर्वक्षत्र मयोद्धत्य भाविनार्थेन जोदितः ।

सुमाल्यादिसुताछप्टौ समाद्वादश ते नृपाः ॥ २१ ॥
महापद्मस्य पर्याये भविष्यन्ति नृपाः क्रमात् ।

उद्धरिष्यति कौटिल्यः समैर्द्वादशभिस्तु तान् ॥ २२ ॥
कौटिल्यश्चन्द्रगुप्तं स ततो राष्ट्रेऽभिषेक्ष्यति ।

भुक्त्वा महीं वर्षशतं ततो मीर्यान् गमिष्यति ॥ २३ ॥

(Ch. CCLXX)

The Brahmanda Purana gives the following account :-

“महानन्दिमुतथापि शूद्रायाः कालसंवृतः ।
उत्पत्स्यते महापद्मः सर्वक्षत्रांतकृन्नुपः ॥ १३९ ॥

ततःप्रभृति राजानो भविष्याः शूद्रयोनयः ।
एकराट् स महापद्मः एकच्छत्रो भविष्यति ॥ १४० ॥

अष्टाशीतितु वर्षाणि पृथिवीं पालयिष्यति ।
सर्वक्षत्रं समुद्धृत्य भाविनोऽर्थस्य वै बलात् ॥ १४१ ॥

तत्पश्चात् तत्सुताछप्टौ समाद्वादश ते नृपाः ।
महापद्मस्य पर्याये भविष्यन्ति नृपाः क्रमात् ॥ १४२ ॥

उद्धरिष्यति तान् सर्वान् कौटिल्यो वै द्वित्रिर्षभः ।
भुक्त्वा महीं वर्षशतं नरेन्द्रः स भविष्यति ॥ १४३ ॥

चन्द्रगुप्तं नृपं राज्ये कौटिल्यः स्थापयिष्यति ।
चतुर्विंशत् समा राजा चन्द्रगुप्तो भविष्यति ॥ १४४ ॥

(Upodghata Pada Ch. LXXIV)

The following is the description of the Nanda Dynasty
as given in *Kaliyuga Raja Vrittanta*:-

“महानन्देश्च शूद्रायां महिष्यां कलिचोदितः ।
उत्पत्स्यते महापद्मो धननन्द इति श्रुतः ॥

अतिलुब्धोऽप्यतिबलौ सर्वक्षत्रांतकृन्नुपः ।
ऐक्ष्वाक्यांश्च पांचालान् कौरव्यांश्चैव हृदयान् ॥

कालका नेकलिगांश्च शूरसेनांश्च मैथिलान् ।
जित्वा चाऽन्यांश्च भूपालान् द्वितीय इव भागवः ॥

एकराट् स महापद्मः एकच्छत्रो भविष्यति ।
 स कृत्स्नामेव पृथिवीं मनुजैर्विशशासनः ॥
 शासिष्यति महापद्मो मध्ये विन्ध्यहीनागयोः ।
 ततः परं भविष्यति शुद्राया नृपाः कलौ ॥
 अष्टाशीतितु वर्षाणि पृथिवीं पालयिष्यति ।
 स वै पणतसामन्तो महापद्मो महाबलः ॥
 तत्त्वचाऽष्टौ भविष्यन्ति सुमाल्यप्रसुताः सुताः ।
 शासिष्यन्ति समाहृत्य समाद्वादश ते नृपाः ॥
 महापद्मश्च तत्पुत्रा नवमेदा इति श्रुताः ।
 मुक्त्वा मर्दो वर्षशतं क्षयं यास्येति ते नृपाः ॥
 उद्धरिष्यति तान् सर्वान् चाणक्यस्य द्विजोत्तमः ।
 चंद्रगुप्तं स तद्राज्ये कौटिल्यः स्थापयिष्यति ॥ Bhaga 111 . Ch. 11

It will be clear from these numerous extracts quoted in full from the various important Puranas, which are practically identical with one another, that the founder of this Dynasty was Mahapadma well-known otherwise as Dhana Nanda, that he was the son of Mahanandin, the last of the Saisunaga Dynasty, that he was born to that king from a Sudra wife, that he was most avaricious and powerful, that he extirpated the Kshatriya rulers of his time like a second Parasurama the destroyer of the Kshatriyas in the olden times Tretaayuga that he subjugated the different lines of Kings of the Solar and Lunar dynasties who began to rule in the various parts of Northern India from the time of the Mahabharata War commencing from 1 A. Y., corresponding to the coronation of Yudhistira in the year 3138 B. C., that he became a paramount king and Emperor of the whole of India between the Himalaya and the Vindhya mountains, by putting an end to the ancient

families of kings, such as Aikshvakus, Panchalas, Kauravyas, Haihayas, Kalakas, E'kalingas, Surasenas, Maithilas etc., who ceased to rule as a separate dynasty ever since that time, that he ruled the kingdom under one umbrella for a period of 85 years, that his 8 sons jointly ruled the kingdom for a short period of 12 years, that these nine Nandas, including the father and his eight sons ruled Magadha altogether for a total period of 100 years from 1504 to 1604 A. Y., corresponding to 1634 to 1534 B. C., that these Nandas were extirpated by the Brahmin Chanakya, well known as Kautilya on account of his crooked and Machiavelian policy, and that he replaced his (Mahapadma Nanda's protege Chandragupta, an illegitimate son of Mahapadma Nanda by his Sudra wife 'Mura' on the throne of his father.

The account given of these nine Nandas in the various puranas is sufficiently corroborated by the various Jain and Buddhist accounts such as Jaimini Bharata, Mahavira's life, Parisishtaparva, Mahavamsa, Dipavamsa and Asokavadana, though the Buddhist Mahavamsa dubs the last of these nine Nandas only by the name of Dhana. All these records of the Jains and the Buddhists though hopelessly muddled and full of contradictory stories, are uniform in extending the duration of the Nanda Dynasty to 155 years.

While such is the case, it is really a great pity that Mr. Vincent A. Smith should have chosen to give these nine Nandas a total period of only 45 years for their reigns, and alas! these European scholars who accuse the Indians for want of their historical accuracy, should supply the dates for the ancient periods of Indian History purely out of their fertile imaginations and pre-conceived notions. Thus ends the Nanda Dynasty.

V. The Maurya Dynasty

From 1604 A.Y. to 1920 A.Y. or 1534 B.C. to 1218

Total 316 years.

"The greatest mistake that has ever been committed in the field of the Chronology of Ancient India'-nay the greatest

harm that has ever been done to the cause and progress of the ancient Indian History and Literature—is the so-called identification of Sandrocottus, Sandrocyptus, of the Greek writers of Alexander's history with Chandragupta Maurya, the first king of the Maurya Dynasty, and of the so-called identification of Xandrames or Andramen with Nanda, the father of the said Chandragupta Maurya. We have shown from the various Hindu, Jain and Buddhist accounts contained in the various Puranas, Kaliyugaraja vrittanta Brihatkatha etc., and Mahavamsa, Dipavamsa, Asokavadana, Parisistaparva etc., that this Chandragupta Maurya, the son of Mahapadma or Dhana Nanda by his Sudra wife Mura, came to the throne of his father in the year 1604 of the Yudhistira Saka corresponding to 1534 B.C., which is not the date of the invasion of India by Alexander the Great, that event being placed by all Greek historians in 323-327 B.C. The Grecian Empire itself had not come into existence at this early period of 1534 B.C. And Alexander the Great flourished nearly 1200 years after this period. There is absolutely no allusion to any foreign invasion into India in any of these Buddhist and Hindu accounts about this period. The description given by the Greek writers about Sandrocottus and his father Xandrames are quite inapplicable to Chandragupta Maurya and could only apply to Samudragupta, and his father Chandragupta, the founder of the Gupta Dynasty (Andhra Britya Dynasty) which was raised on the ruins of the Andhra Dynasty, which came to an end about 2771 A.Y. or 368 B.C., according to the true interpretation of all the Puranas and Hindu accounts.

We know from the various Puranas that no less than eight great dynasties ruled at Magadha from the time of Yudhistira's coronation up to the rise of the Gupta Dynasty for 2771 years from 1 A. Y. to 2771 A. Y. (corresponding to 3139-3138 B. C. to 323-327 B. C.)

I. Barhadratha Dynasty.	1006 ye'sa
II. Pradyota Dynasty.	138 "
III. Saisunaga Dynasty.	360 "
VI. Nanda Dynasty.	100 "
V. Maurya Dynasty.	316 "
VI. Sunga Dynasty.	300 "
VII. Kanva Dynasty.	95 "
VIII. Andhra Dynasty	456 1/2 "
Total period of reign	
	2771 1/2

Subsequent to the downfall of the Andhra Dynasty, according to all the Puranas, great was the confusion throughout the land of Bharatas. Anarchy, spreading ruin and misery throughout the country, brought into existence petty principalities in every province and in all the available localities, it created disputes and wars among the rival minor states, rendering life and property insecure and unsafe. Then came up a humble protege of the last Andhra king by name Chandragupta (Sandrocottus of the Greeks) to the throne of Magadha. His son Samudragupta (Sandrocyptus of the Greeks) conquered the whole of India, and became a Universal monarch and his biographer Harisena has truly depicted him as the greatest of all Indian Emperors, to whom even foreign powers paid tributes. It is most likely that these two monarchs, Chandragupta I and Samudragupta were contemporaries of Alexander and Seleukos Nikator; and were known to the Greeks under the name of Xandrames (Chandramas). Sandrocottus and Sandrocyptus, and they come according to the ancient Indian Chronology to the period of Alexander and his followers.

The Puranas especially refer to the invasion of Sakas and yavanes at the close of the Andhra Dynasty and these are no other than the Persians under Darius and the Greeks under Alexander. The Sakas or Persians were finally turned out of India by Sri Harsha Vikrama of Ujjain in 457 B. C., and Alexander and his followers by Samudragupta in 324 B. C.

(Vide "Age of Sankara Part I, B. Appendix pages 35 ff.)

The three Important eras of Bharat

All the Puranas, epics and historical compositions in Indian literature begin their accounts of the dynasties of the kings of the different kingdoms of Bharat with the Mahabharata war. The battle at Kurukshetra lasted for 18 days. Yudhishtira who was victorious in the war was crowned Emperor in the same year (3138 B.C.) The Yudhishtira Era commenced with his coronation. Yudhishtira reigned for 36 years. In the 37th year of the reign of Yudhishtira Lord Sri Krishna passed away. On that day the seven planets were in conjunction in Mesha and the Kali Yuga began and the Kali Era is therefore reckoned exactly from 2—27—30 hours of the first day of the first month of the year Pramadhi (3102 B.C.). Reckoning from this beginning the Indian astronomers prepare their almanacs from year to year. These almanacs are in vogue throughout the country in all the states from the Himalayas in the north to Cape Comorin in the south.

In Kali 26 or 3076 B.C. the Saptarshis, the constellation of the Great Bear, it is stated in the Puranas, left the star Magha and passed into the region of the next star, the next in the retrograde direction, Aslesha. In memory of Yudhishtira who ascended to Heaven in Kali 26 or 3076 B.C. a new era known variously as Yudhishtira Kala or Loukikabda or Saptarshi Saka was inaugurated and has been in vogue in this country, particularly in Kashmir. The almanacs of Kashmir are based even to this day on this Yudhishtira Kala or Kashmi-rabda as they call it. Dr. Buhler himself has proved the origin of this era conclusively and, besides, claimed that it helps to fix the origin of the Kali Era indisputably in 3102 B.C. His sentences on this question have been quoted in extenso in my treatise on 'Indian Eras' in connection with the 'Saptarshi Era'.

After his searching enquiry in Kashmir about the initial dates of the Saptarshi and the Kali Eras Dr. Buhler concludes his statement in the following words:

"These facts are sufficient to prove that P. Dayaram's statement regarding the beginning of the Saptarshi Era is not an invention of his own, but based on the general tradition of the country. *I do not doubt for a moment that the calculation which throws the beginning of the Saptarshj Era back to 3076 B.C., is worth no more than that which fixes the beginning of the Kaliyuga in 3101 B.C.* But it seems to me certain that it is much older than Kalhana's time, because his equation 24—1070 agrees with it. It may therefore be safely used for reducing with exactness the Saptarshi years, months and days mentioned in his work to years of the Christian Era. The results which will be thus obtained will always closely agree with those gained by General Cunningham, who did use the right Key." (Pages 264 to 268 Ind. Antiquary Vol. VI.)

These three eras the Kali Era of 3102 B.C., the Saptarshi Era of 3076 B.C., the Yudhishtira Era of 3138 B.C. were current in the country and well-known to the European oriental scholars of the 19th century A.D., viz., Sir William Jones, Col. Wilford, Lassen, H. H. Wilson, Dr. Weber, Dr. Buhler, Fleet, Cunningham, Hultzsch, Dr. Stein, Dr. Beal, Elphinstone, Max-Muller, James Legge, Dr. Yule, Burnell, Keilhorn and Mc. Crindle, at the time they were engaged in reconstructing the history of ancient India. But they not only ignored the three eras but went to the length of proclaiming that in the entire range of available Indian literature there was no era or system of reckoning time and fixing chronology which could be made the basis for Indian History.

Lord Elphinstone writes:

"No date or public event can be fixed before the invasion of Alexander." (Vide "History of India 5th Ed. p. 11

by Elphinstone, and also Max-Müller's "History of Ancient Sanskrit Literature" Pp 3-8 Ed. 1859, and p 9 of Allahabad edition, and of F. Fleet's article on "Epigraphy in The Indian Empire", Imperial Gazetteer of India Vol. II. Pp. 3, 5, 6).

This is a glaring misrepresentation by the western orient-
talists

These European orientalist and historians seem to have started a theory of their own that the basic fact of ancient Indian History was the supposed contemporaneity of Alexander the Great (326 B. C.) and the Sandrocottus mentioned by the Greek historians who was wrongly identified by them as Chandragupta Maurya of Magadha. (1534 B. C.)

The European scholars were aware of the two Chandraguptas, famous in Indian history and tradition. Students of Indian literature are acquainted with Chandragupta of the Maurya dynasty of Magadha, as well as that other Chandragupta the founder of the famous Gupta dynasty of Imperial Magadha. The last king of the Andhra Satavahana dynasty was the well-known Chandrasree or Chandrabija or Chandramas or the Zandrames of the Greek writers. He was assassinated by his general Chandragupta who placed Chandrasree's minor son Puloma on the throne and ruled on his behalf as regent. Chandragupta's son Samudragupta was a renowned warrior who assisted his father in protecting the empire, defeating all the enemies. In those times the Greek invasion of India under Alexander (326 B. C.) took place. In the crisis for the empire, Chandragupta, the regent put to death the minor king Puloma of the Andhra Satavahana dynasty, proclaimed himself emperor, shifted the capital from *Giriraja*, incorporated the North-western part of the Magadha kingdom in his own dominion and was crowned at *Pataliputra*, a city in that region. Alexander's advance was checked even in Kaffirstan (modern Afghanistan) by Samudragupta, son of Chandragupta who annihilated the entire Greek army, and the famous world conqueror. Alexander was obliged to flee with the surviving

remnant of his army. On his way home at Babylonia, the great general Alexander died of a broken heart, unable to bear the disgrace of defeat. Alexander never crossed the Indus to the East. He was accompanied by some literary men of Greece whose 'occupation' was to describe his victories and conquests, turning, in their obsequious adulation, even his reverses into victories. Whatever the facts and their own honest opinions, they feared the wrath of the irascible general in the event of their failing to please him with their flattery. So they perforce described even his defeats as victories. The crossing of the Indus by Alexander, his defeating of Porus, the establishment of a Greek kingdom in the Punjab all these might have been satirical compositions. This is the view expressed of them by Mr. Rookes. (Vide translation of Arrian's "History of Alexander's Expedition" 1814 Preface by Mr. Rookes).

The European historians of ancient India have filled hundreds of pages of their histories of India with detailed and eulogistic descriptions of the conquests of Alexander, magnifying his actual achievements and distorting them quite out of all recognition. They have also made much of some inscriptions and coins actually found in Central and Western Asia, and, declaring them to have been discovered in the neighbourhood of Taxila, they propounded a theory that the kings of European or Persian nationality inscribed on the same—such as Azes, Agilizes, Gondophernes, Pakors, Kuzla Kodpasis, Mos—ruled over parts of India; and thus garbled the history of ancient India. The invasions of the Europeans and Persians are mentioned in the Puranas but the Puranas do not contain even a single statement to the effect that any of the above foreign kings established a kingdom of their own or ruled over any province of India to the East of the Indus. That is the reason why these orientalist from Europe have been persistently dinning into the ears of their credulous Indian disciples that for the purpose of reconstructing the history of ancient India, our Puranic literature is altogether useless and unreliable and that reliance

should be placed solely on inscriptions, coins, buildings, and the accounts of the foreign travellers who visited our country in those ancient times. Strictly speaking, the ancient history of no western country is based primarily on such evidence. In fact, no such evidence is available at all with regard to ancient times to enable them to construct the history of India. Even if it be available it is of secondary importance and of confirmatory value and cannot constitute the sole or primary or independent evidence for historical facts. Where is the sense, and where is the justice in rejecting for historical purposes, the evidence of all our Puranic literature professedly dealing with our rich and ancient past, and relying solely on inscriptions, coins and buildings for reconstructing our ancient history? It is only the history of Bharat that has been the singular victim of such an odd theory—a theory which commended itself to the then ruling power at whose instance the said history was written.

In fact, these orientalist could not produce any inscriptions, coins, buildings or any genuine historical evidence for their theory of the contemporaneity of Alexander with Chandragupta Maurya. Yet, they made it the foundation of Indian history and from that point they are counting backwards and forwards the reigns of kings as given in our Puranas, ignoring that the starting point in the Puranas was the time of the Mahabharata war, i. e., 3138 B. C. The Greek historians never mentioned either Maurya Chandragupta or Gupta Chandragupta. Then how can we identify Sandrakottas mentioned by them with Chandragupta Maurya? In the absence of any evidence, inscriptional, numismatic or other it is improper to identify Sandrakottas of the Greeks with Chandragupta Maurya.

Doubting the certainty of the period assigned to Chandragupta Maurya, i. e., 4th century B. C., V. A. Smith writes:

Unfortunately no monuments have been discovered which can be referred with certainty to the period of Chandragupta or his son, and the archaeologist is unable to bring the

tangible evidence afforded by excavation to support the statements of the Greek observers." ("Early History of India" by V. A. Smith page 142)

Again, it cannot be said that all the inscriptions are genuine, properly read or rightly interpreted. In recent times there are some instances of historians forging inscriptions and placing them under the earth, and pretending subsequently to unearth them. They attempt to gain strength to their theories on the evidence of those spurious inscriptions. The Kharavela inscription, for instance, is not yet satisfactorily interpreted. This inscription consists of 17 lines, and the western historians said that in the 15th line the date of the inscription is given as 165/164. The wonder is that although there is not the least indication in the inscription about its date, it is now believed that the date of the inscription is 165/164 and it is taught so to our students in schools and colleges. This is altogether unfounded.

Our Puranas.

Purana means Purapi Navah (पुरापिनवः) = Though old, yet, ever new. It is an account of the ancient history of Bharat. It is not merely an account of the kings. It is an account of the life of the people and the evolution of their culture and religion. It contains the origin and history of the entire human race as our country was the birth-place of mankind and the cradle of human civilisation. (Vide "The Genesis of the Human Race" by this author).

It is a record containing the history of the evolution of Indian ethics, in which our forefathers have laid down rules of conduct for the guidance of untold future generations to come after them. The entire history of all creation is given therein beginning with the origin of the earth and the sky. It deals also with the life after death in which the Hindus believe. It describes also the phenomena of the non-physical worlds, imperceptible to the senses, belief in which is also a distinguishing feature of the Hindus. We are now devoid of

faith in such things and knowledge of such things and so we have lost interest in them and respect for them, due to the scepticism we have imbibed by contact with the materialistic civilisation and outlook of the West, in recent times.

But to ignore such mines of information with regard to our past in an attempt to reconstruct our ancient history is short-sighted and unpatriotic on the part of our historians. This attitude of indifference towards, and contempt for, our Puranas as unauthoritative for historical purposes has been inculcated in us by the European orientalist; and it is up to us to *shed* the prejudice and start afresh the reconstruction of our ancient history based on a respectful and thorough study of our ancient texts and the immemorial traditions of our land: that way only lies safety and salvation in the preparation of the true history of Bharat.

Mahamahopadhyaya Dr. Haraprasada Sastri writes;—

"In the eighties of my European friends advised me not to touch the Ramayana, the Mahabharata, and the Puranas for the purpose of getting Indian History from them. They worked hard with the coins, inscriptions, notices of foreign travellers, archaeology, sculpture, architecture, for extracting chronology and history from them. In fact they studied every thing but the Puranas. But Lo! Mr. Pargiter, and Mr. Jayaswal now produce a chronology from the Puranas themselves which agreed in the outline prepared with so much toils of nearly 150 years by orientalist.

"The last work of Mr. Pargiter is on the reliability of Indian traditions i.e. on the Puranas generally. He says that there is nothing in the Puranas to show that the Kshatriyas came from the west. His idea is that they all came from the mid-Himalayas. But this is not the place for going into detail of what Mr. Pargiter and Mr. Jayaswal say. All that the present is concerned with is that they rescued the Puranas from the disrepute in which they were placed and heightened the respect for them." (Vide J. B. O. R. S. Vol. XIV. P 325, 326.)

He further writes:—

The Puranas and specially the Mahapuranas, are rich mines of information on ancient Indian subjects, and the best way for the beginner is to study the Garuda-purana. It gives all things in one place in the briefest manner.

"The operations in search for Sanskrit Manuscripts, have brought to light, this vast mass of Puranic literature. But much remains to be done yet. Few Puranas are complete. Old recensions are to be sought for; new manuscripts are to be brought to light, and its luxuriant growth for Centuries are to be laid bare before an appreciative public. For this purpose a well organised institution should be started and encouraged under the supervision of scholars of mature understanding and wide outlook."

(J. B. O. R. S. Vol. XIV. P. 340)

Modern Indian Historical Research

The foundation of modern Indian historical research was laid by Sir William Jones in 1774 A. D. He was a man of remarkable intellectual powers; he had travelled widely in Northern India, Kashmir and Western Asia and procured the text of the history of Bactria in Kashmir, known as the *Dabistan document*. He has identified and Published that the kings of Bactria mentioned in the document as having ruled in Bactria from a time 6000 years before the invasion of Alexander, were Indian kings. These kings were 153 in number. So he knew that since about 8000 years before his time 1774 A. D., Hindu civilisation was in existence, with a record of the kings that ruled in the different parts of the continent of Asia, and the history of Bharat extended to many thousands of years before that.

It is inconceivable that such an eminent intellectual and scholar was unaware of the Kali era or the Kashmir era. Even if we concede, for the sake of argu-

ment, that he was really unaware of any such eras, it was his duty to endeavour to ascertain whether any indigenous eras existed and were traditionally in vogue in the country before attempting to start constructing the foundation for the history of the country. If he did not make any such attempt to ascertain, or knowing, if he pretended to be ignorant of such native eras, considering them inconvenient for his purposes, and proceeded to identify the kings of Bharat with the kings mentioned by the Greek historians as the contemporaries of Alexander the Great at the time of his invasion of India, it will be clear to the most common understanding that he must have been actuated by a special, personal, interested motive, a preconceived prejudice to serve and establish. All our Puranas narrate the history of India beginning with the Mahabharata War, 36 years before Kali i. e., 3102 B. C. + 36 years = 3138 B. C. He must have known that the Puranas are the main and the sole authorities for the history of Bharat and that it is impossible to construct the genuine history of the country without relying on the Puranas. Not only Sir William Jones but all the European historians of India knew it. They began to attempt to write the history of Bharat with the help of the Puranas and the accounts in them. Only, they accepted the lists of kings given in them, but rejected some of the kings and reduced the lengths of the reigns of some and constructed a wrong history of the country, arbitrarily reducing the antiquity of the history considerably, as they pleased. If only they had adopted the policy of accepting the lists of kings and the periods of their reigns recorded in the Puranas from the date of the Mahabharata war (3138 B. C.) the history of Bharat evolved by them would not have been replete with such wrong and inconsistent chronological determinations as it is at present.

Sir William Jones knew the beginning of Kali era and the Puranic history of Bharat. He writes about his knowledge of the Kali era thus:—

"Now the Hindu Astronomers agree, that the 1st January 1790 was in the year 4891 of the Kaliyuga or their fourth period, at the beginning of which, they say, the equinoctial points were in the first degree of *Mesha* and *Tula*; but they are also of opinion that the vernal equinox oscillates from the third of *Mina* to the twenty-seventh of *Mesha* and back again in 7200 years, which they divide into four padas, and consequently that moves in the two intermediate Padas from the first to the twenty-seventh of *Mesha* and back again in 3600 years; the colure cutting their ecliptic in the first of *Mesha*, which coincides with the first of *Aswani*, at the beginning of every such Oscillatory period.

(Vide "Sir William Jones works Vol. IV, Page 52.)

Sir William Jones, in 1774 A. D., consulted our Pandits and one Pandit Radhacant gave him an account of the dynasties of kings that ruled over Magadha from the time of the Mahabharata war, as given in the Bhagavata Purana. Sir William Jones adopted this account, which included several details like the names of kings and the periods of their reigns beginning with the Kali era of 3102 B. C. (So he knew full well that the Kali era began in 3102 B. C. He did not express any doubt about the beginning of the Kali era in 3102 B. C. He gave the dynastic lists as they are found in the Bhagavata Purana following the Kali era of 3102 B. C., but with a determined purpose of reducing the antiquity of Indian history, he discarded this data and propounded baseless theories which were all the product of his imagination and whim. We therefore show here the correct chronological dynastic succession of kings contained in the Puranas wherein we naturally have to criticise and expose his idea to undermine the great antiquity of Indian history and the consequent misrepresentation he made of the Puranas.

Puranic Chronology as given by Sir William Jones.

The Works of Sir William Jones (in 13 Volumes, Vol. IV. Edition 1807, by Lord Teignmouth, printed for John Stockdale, Piccadilly, and John Walker, Paternoster Row. 1807.

1st Chapter on the Chronology of the Hindus, written in January, 1788 by Sir William Jones. (Pages 17-20).

"The Brahmans universally speak of the Bauddhas with all the malignity of an intolerant spirit; yet the most orthodox among them consider Buddha himself as an incarnation of Vishnu; this is a contradiction hard to be reconciled, unless we cut the knot, instead of untying it, by supposing with Giorgi, that there were two Buddhas, the younger of whom established a new religion, which gave great offence in India, and was introduced into China in the first century of our era... May we not reconcile the singular difference of opinion among the Hindus as to the time of Buddha's appearance, by supposing that they have confounded the two Buddhas, the first of whom was born a few years before the close of the last age, and the second, when above a thousand years of the present age had elapsed?" (Pp. 17-20).

Puranic History as understood by Sir William Jones

Sir William Jones writes:

"And for these generations (Barhadradhas) the Hindus allot a period of one thousand years" "they (the Hindus) reckon exactly the same number (1000 years) of years for *twenty* generations of Jarasandha, whose son was contemporary with Yudhishtir, and founded a new dynasty of princes in *Magadha*, or Bihar (p. 35).

Kings of Magadha

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Kings of Magadha

(1) Sahadeva (2) Marjeri (3) Srutashravas (4) Ayutayuh (5) Niramitra (6) Sunakshatra (7) Vrihatsena (8) Carmajit (9) Srutanjaya (10) Vipra (11) Suchi (12) Kshema (13) Suvrata (14) Dharmasutra (15) Srama (16) Dridhasena (17) Sumati (18) Subala (19) Sunita (20) Satyajit.

"Puranjaya son of the 20th king, was put to death by his minister Sunga, who placed his own son Pradyota on the throne of his master; and this revolution constitutes an epoch of the highest importance in our present inquiry, first, because it happened according to the Bhagavatamrita, two years exactly before Buddha's appearance in the same kingdom; next, because it is believed by the Hindus to have taken place three thousand eight hundred and eighty eight years (3888) ago or two thousand one hundred years before Christ; and lastly, because a regular chronology, according to the number of years in each dynasty, has been established from the accession of Pradyota to the subversion of the genuine *Hindu* Government; and that Chronology I will now lay before you, after observing only, that Radhaent himself says nothing of Buddha in this part of his work, though he particularly mentions the two preceding avatars in their proper places." (p. 35, 37).

Kings of Magadha.

(Pradyota Dynasty)

"Pradyota	2100 B. C.
Palaca	
Visakhayupa	
Tajaka	
Nandivardhana (five reigns)	138/1962 B. C.

(Sisunaga Dynasty)

Sisunaga	1932 B. C.
Kakavararna	

Kshemadharmā
 Kshemajit
 Vidhisara or Bimbisara
 Ajatasatru
 Darsaka or Vamsaka
 Udayana or Udasayana
 Nandivardhana or Kakavarma
 Maha Nandi Ten reigns = 360 years

(Nanda Dynasty)

"Nanda 1602 B. C.
 This prince, of whom frequent mention is made in the Sanskrit books, is said to have been murdered, after a reign of a hundred years, by a very learned, ingenious, but passionate and vindictive *Brahman*, whose name was Chanakya, and who raised to the throne a man of the Maurya race, named Chandragupta; by the death of Nanda and his sons, the Kshatriya family of Pradyota became extinct.

(Maurya Dynasty)

"Chandragupta 1502 B. C.
 Bindusara
 Asoka
 Suparsva (Suyasa)
 Dasaradha (Bandhupalita)
 Indrapalita
 Harshavardhana
 Samgata
 Salisuka
 Somasarma or Devasarma
 10 kings—137 years 137 years

On the death of the tenth Maurya king, his place was assumed by his commander-in-chief Pushyamithra of the Sunga nation or family."

(Sunga Dynasty)

"Pushyamitra 1365 B. C.
 Agnimitra
 Vasumitra
 Sujyeshta
 Bhadraka (or Andaraka)
 Pulindaka
 Ghoshavasu
 Vajramitra
 Bhagavata
 Devabhuti Kshema Bhumi
 Ten kings = 112 years 112 years
 1253 B. C.

"The last king was killed by his minister Vasudeva of the Kanva Race who usurped the throne of Magadha.

(Kanva Dynasty)

"Vasudeva 1253 B. C.
 Bhumimitra
 Narayana Kanva
 Susarma
 4 Princes = 345 years 345 years
 908 B. C.

"A Sudra, of the Andhra family (having murdered his master Susarman and seized the Government, founded a new dynasty of Andhra.

(Andhra Dynasty)

Balin 908 B. C.
 21 kings, names not given II (total 32 kings) the last
 Andhra king *Chandrabiya* = 456 years. (p. 36-40)
 456 B. C.
 (fall of Andhra Dynasty) 453 B. C.

"After the death of Chandrabiya, which happened according to the Hindus, 896 years before Vikramaditya, or 452 B. C., we hear no more of Magadha as an independent kingdom." (page 40).

(For more details see "The plot in Indian chronology page 16 to 20).

According to Bhagavatamrita 91 kings reigned for 2648 years from 3101 B. C. to 452 B.C. as for Jones's account i. e. each king got an average reigning period of 29 years only.

This table of Chronology though so consistent in itself and not contradicted by any proper authority, was not acceptable to Sir William Jones simply because this takes Indian history far long into the past, which is astounding when compared with the antiquity of the history of the western countries. So he summarily rejects it and chooses to cut down the Indian chronology, so that it might commence with 2029 B. C. That a historian should adopt this sort of arbitrary attitude and yet be taken as an authority by the later scholars in the field is most wonderful and could be possible only in a country like India which just then began to pass into the cultural slavery of the west.

Having fixed the bottom limit of the Chronology according to his own fancy, Prof. Jones began to assign periods and dates for kings and dynasties just as he pleased.

Even from his writings we understand, Sir William Jones knew that Kali era began in 3102 B. C., that 36 years before that date, i. e. 3138 B. C. was the time of the Mahabharata war and that Marjari the son of Sahadeva, the son of Jarasandha who was a contemporary of Yudhishtira ascended the Magadha throne in 3138 B. C. It is from the date of the Mahabharata war that a continuous list of kings of dynasties and their reigning periods were given in the Bhagavata and other Puranas. Sir William Jones knew this, but yet he never starts the list of kings with the date of the Mahabharata war (313 B. C.) but he makes 3101 B. C. the beginning of Kali—the starting point of the Chronology of the kings mentioned. In fact, he never mentions 3138 B. C., as the date of Mahabharata War. That he took a liberty to substitute 3101 B. C. for 3138 B. C. is an extraordinary thing

which cannot be tolerated in a historian. By this he has shifted the Hindu Chronology of the post-Mahabharata age forwards by 37 years

This error was continued in all the successive periods of Indian history. Sir Jones stops the list with Chandrabija or Chandrasri, the last of the Andhra kings. (452 B. C. as per Jones) It is only after Chandrabija that Alexander invaded India in 326 B.C. Prof. Jones knew this. He also knew from Bhagavatamrita that Chandragupta Maurya lived in 1502 B. C., as can be seen from the list given above by himself, but yet, he makes Chandragupta Maurya (1502 B. C.) a contemporary of Alexander (326 B. C.). He could have easily understood that the Sandrocottus mentioned by the Greek historians was some other Chandragupta who usurped the throne of Magadha from the last Andhra king Chandrabija; but purposely he made a wrong identification to suit his aim of cutting down the antiquity of Indian history. Otherwise he could have easily understood that there was a Chandragupta in 326 B. C. other than Chandragupta Maurya of 1502 B. C.

We shall now examine where exactly Jones erred or purposely misled us, in regard to Indian Chronology.

1. According to Bhagavatamrita IXth Skandha and other Puranas the kings of the Barhadradha Dynasty were 22 and the sum total of their reigning periods in round figures 1000 years. Jones makes them 29. According to the Puranas the periods of the individual reigns of the 22 kings when summed up comes to 1006 years.

Correct Chronology from the Puranas

Date of the Mahabharata war	...	3138 B. C.
The 22 kings of the Barhadradha dynasty reigned for		1006
1006 years after the war of 3138 B. C.		
The ending of their reign and the beginning of the Pradyotas,		2132 B. C.

2. Jones says that 2 years before Buddha the Pradyota dynasty commenced but it is far from the truth. Buddha lived during the time of the 4th, 5th and 6th kings of the Sisunaga dynasty which came after the Pradyota kings. After the Mahabharata War (3138 B. C.) Magadha was ruled by the 22 Brahadratha kings for 1006 years, and by the 5 Pradyota kings for 138 years. The beginning of Sisunagas (3138-1144=1994 B. C.)

1994 B. C.

Thereafter Kshemajit, the fourth king in the Sisunaga dynasty ascended the throne in 1892 B. C. During his reign Buddha was born as the son of Sudhodana the 23rd king of Ayodhya kingdom and the contemporary of Kshemajit of Magadha in 1837 B. C. Buddha took to Sanyasa in 1858 B. C. and attained Nirvana in 1807 B. C. during the reign of Ajatasatru the Magadha king, after living for 80 years. No Purana says that Buddha flourished during the time of Pradyota or about 2100 B. C.

The reigning period of the Sisunaga dynasty is 360 years.

360

3. According to the Puranas, properly reckoned from the date of the Mahabharata war (3138 B. C.) the coronation date of Mahapadmananda is 1634 B. C. but not 1602 B. C., as indicated by Jones.

1634 B. C.

According to Bhagavata the nine Nandas ruled for 100 years but not one Nanda king only as was said by Jones. Then the Maurya dynasty came to the throne of Magadha.

100

1534 B. C.

4. According to the Puranas Chandragupta Maurya, the first king of the Maurya Dynasty ascended the throne in 1534 B. C. but

not in 1502 B. C., as was said by Jones—Here also the error of Jones was due to his ignoring the date of the Mahabharata war and starting with the Kali era.

Beginning of the Maurya dynasty and the coronation of Chandragupta Maurya the first king of the Maurya line.

1534 B. C.

Sir William Jones mentioned 10 kings of the Maurya dynasty, while there were actually 12 kings, the names of the 11th and 12th kings being Satadhanva and Brihadradha. It appears that Jones solely derived his information from Bhagavatamrita and never attempted to reconcile the several Puranas in this respect. In all the printed copies the reigns of the kings of this dynasty was 137 years. But Pargiter and other western scholars saw much confusion and inconsistency in this. (Vide Pargiter's "the Dynasties of Kali Age.") These Indologists similarly cut down the periods of the Sunga and Kanva dynasties also. All the Puranas unanimously say that 836 years elapsed between the coronation of Mahapadmananda (1634 B. C.) and the beginning of the Andhra Dynasty (801 B. C.). In some of the Puranas the periods of these four dynasties are given as follows:

The period of the Nanda dynasty, according to the printed and Manuscript copies of the Puranas (9 kings)

100 years.

Maurya Dynasty (according to a Manuscript copy of the Matsya Purana in Tamil Grandha Characters and Kaliyugaraaja vrittanta (12 kings)

316 years

Sunga Dynasty (10 kings)

300 years

Kanva Dynasty (4 kings)

85 years

Total 801 years

Then commenced the Andhra dynasty.

This period of 801 years was reduced to 394 years by a calculation based upon certain editions of the Puranas, printed after much tampering. But this figure of 394 years does not tally with the collective figure (801 years) given in the Puranas as the period between the coronation of Mahapadmananda and the beginning of the Andhra dynasty; it may also be noted that the figure arrived at on an examination of the movement of the Great Bear as indicated in the Puranas also confirms the figure 801 and not 394. Now, the discrepancy between 836 and 801 is to be explained. 801 years is the period from Mahapadmananda to the end of the Kanva dynasty. In 836 years is included a period of the Andhra dynasty. This difference of 35 years is to be added to the period of the Andhra dynasty. The details of the wrong figure of 394 years given by the western scholars are as follows:

1. Nanda dynasty (2 reigns)	100 years
2. Maurya dynasty (10 reigns)	137 "
3. Sunga dynasty (10 reigns)	112 "
4. Kanva dynasty (4 reigns)	45 "
	Total 394 "

Evidently this is a wrong calculation which involves an error of more than four centuries.

Details of the period between the Mahabharata war or the birth of Parikshit and the coronation of Mahapadmananda.

1. Barhadradha dynasty of 22 kings	1006 years
2. 5 Pradyota kings	5 "
3. 10 Sisunaga kings	10 "
	Total 37 "
	1504

The period given by Jones is less than this figure by 6 years.

The difference of 6 years is due to this—when expressed in round figures the period of the Barhadradha kings is 1000 in the Puranas; when the periods of individual reigns of these kings are summed up the figure 1006 is arrived at.

The sum-total of the reigns of 37 kings belonging to the Barhadradha, the Pradyota and the Sisunaga dynasties, which reigned after the Mahabharata War in 3138 B. C. (The average period of each king is about 40½ years)

1504 years

The sum-total of the period of the nine kings of the Nanda dynasty.

100 ..
1604

Then came to the throne Chandragupta Maurya the first among the Maurya kings. His age is—1534 B. C. (3138 B. C.—1604=1534 B. C.)

1534 B. C.

According to Sir William Jones it is 1502 B. C. but not 1534 B. C. that was the date of Chandragupta Maurya's coronation. This difference of 32 years is due to the fact that Sir William Jones calculated from 3102 B. C., the beginning of Kaliyuga and not from 3138 B. C., the date of the Mahabharata War.

The 12 Mauryas reigned for 316 years but not for 137 years as Jones thinks.

316 years

Then came the Sunga dynasty of ten kings. This dynasty commenced in 1218 B. C.

1218 B. C.

They reigned for 300 years as the Puranas say but not for 112 years as Jones thinks.

300 years

The coronation of Pushyamitra Sunga was not in 1365 B. C. as said by Jones but in 1218 B. C.

The Sunga dynasty was followed by the Kanva dynasty in 918 B. C.

Four Kanva kings reigned for 85 years, according to several Puranas. Bhagavata Purana alone giving a different figure (345 years). How exactly this error crept into the editions of Bhagavata we cannot say. Sir William Jones makes capital out of this solitary error in Bhagavata editions and goes to the length of condemning the Purana outright forgetting that he himself took his whole information from it. He could have easily detected this error if he had referred to the other Puranas on the point.

Then came the Andhra dynasty of 32 kings which reigned for 505 years.

(This figure agrees with the calculations based on the movement of the Great Bear—Saptarshimandala—and the figures given as the land marks from the date of the Mahabharata War to the end of the Andhra dynasty, in the Puranas. This will be elucidated in the next Chapter.

Sir William Jones says that Chandrabija (or Chandra Sri or Chandramas) was the last king of the Andhra dynasty, whose death occurred in 452 B. C., according to his calculation. All the Puranas say, that Chandrabija's death occurred in 327 B. C. This Chandrabija or Chandramas was identical with Zandramas mentioned by the Greeks that accompanied Alexander (326 B. C.). Sir William Jones might have known this but he never gave out this identity. Chandragupta the founder of the Andhra Bhritya dynasty (Gupta dynasty) who

918 B. C.

833 B. C.

505 years

327 B. C.

was really the Sandrocottus of the Greeks, killed Zandrames and his minor son Pulemavi, had his coronation in Pataliputra and started the Gupta Era in 327 B. C.

7 kings of the Gupta dynasty reigned for 245 years. Then Vikramaditya, the eighth king of the Panwar dynasty, conquered the Gupta empire. 82 B. C. 24 kings of this dynasty reigned for a period of 82 B. C. to 1275 years from 82 B. C. to 1193 A. D. with 1193 A. D. Ujjain as their capital.

Misrepresentation

It is curious to note that Jones attempted to identify this Zandrames or Chandrabija who was the last king of the Andhra dynasty and the predecessor of Gupta Chandragupta of 327 B. C. with the predecessor of Chandragupta Maurya named Mahapadmananda or Dhanananda who belonged to the Nanda dynasty of the 17th century B. C.

Jones says that Chandrabija, the last of the Andhra kings, died in 452 B. C. It was after this date that the Greeks invaded India in 326 B. C. It is therefore clear that Zandrames or Chandrabija or Chandramas the last king of the Andhra dynasty and Sandracottas (Gupta Chandragupta) mentioned by the Greek historians must be living in 326 B. C. Evidently it is absurd to identify them with the persons of 1200 years before this time. Jones says that further history is not available in the Bhagavata. He ought to have searched the other Puranas.

The Bhagavata says that the Nanda dynasty of nine kings ruled for 100 years. But Jones tells us that Bhagavata assigns 100 years for Nanda only. (See Ibid) Having misrepresented Bhagavata in this way he began to condemn it as containing absurdities. Here he created a pretext for rejecting Bhagavata and for reconstructing the history of India according to his own conjectures and imagination. This is highly detestable.

The Greeks mentioned Sandro-Cyptus besides Sandro-cottus. Jones could not identify Sandrocyptus. It is easy to identify him with Samudragupta. This clue also helps to identify Sandrocottus with Chandragupta of Gupta dynasty. This clue also was ignored by Sir William Jones.

The so-called research of Jones on the early history of India is a mass of inconsistencies and absurdities. He asks us to swallow this and throw out the genuine indigenous accounts of our history.

The western scholars had to commit a number of deliberate concoctions and bungleings to cover the gap of 1212 years between the actual date of Chandragupta Maurya (1531 B. C. and the date assigned to him by them (322 B. C.). The effeminate discarding of Vikramaditya and Salivahana as mythical personages is one of these bungleings. The existence of Vikramaditya in the 1st century B. C. does not fit in with the chronology they assigned to the Maurya dynasty (beginning with 322 B. C.). So they denied the historicity of Vikramaditya. Again they had to meet with Malawa Gana Saka which too went against them. They arbitrarily brought Malawa Gana Era from 725 B. C. to 57 B. C., and dared to proclaim that this was identical with the Vikrama Era or Aze's Era. The Sri Harsha Era of 457 B. C. was brought to 606 A. D. and was misnamed Harsha Siladitya Era. Again as these scholars misplaced the Andhra kings in the 1st century B. C., they had to oust Vikramaditya from that period and give him the bad name of a mythical personage. Further they brought the Gupta Era of 327 B. C. to 320 A. D. This is how a regular chain of misrepresentations, concoctions and denials was necessitated by the attempt to cut down the antiquity of Indian civilization. As and when these western scholars found a difficulty confronting their theories they stooped to commit any sort of crime to get over that difficulty. Thus the mythical character attributed to Vikramaditya was itself a myth, invented by western scholars to save themselves. The fact that the pioneer in

the field, *Sir William Jones, never doubted the historicity of Vikramaditya but frequently spoke of him as a historical person and a powerful emperor with several feudatories is thus a matter of great importance.* (Vide. Supra).

By the time of Jones (1778 A. D.) Vikramaditya was still green in the memory of the Indians and everywhere Jones heard accounts of that illustrious Emperor. The Panchangas were mentioning his name and Era year after year. *The necessity to deny the historicity of Vikramaditya to shield his wrong theory never struck him. This was an after thought of the later western scholars of the second half of the 19th century.* Thus we find that Sir William Jones and his western followers distorted facts and concocted theories, their sole aim being to curtail the antiquity of the history of Bharat, so as to bring it nearer the Biblical conception of the creation of the world, 4004 B. C.

This curtailment is to the extent of 2325 years, the details of which are given below:

The period of the reigns of the Barhadradha kings immediately after the Mahabharata War was 1006 years. Jones discarded this as mythological. Thus he curtailed—

1006 years

The Pradyota dynasty started in 2132 B. C. By mere whim Jones was disinclined to accept this and arbitrarily fixed 317 B. C. as the starting year of the Pradyota dynasty. Thus he curtailed 1815 years

The difference between the Pradyota and Nanda dynasties as Jones indicated—

4 years

Total 2325 years

The Puranas gave a list of dynasties commencing with the year of the Mahabharata War (3138 B. C.) By this

curtailment Jones could start the history of Bharat from (3138 B. C.—2825 years) 313 B. C.

He puts Chandragupta Maurya's coronation in 313—312 B. C., and taking the very same dynasties given in the Puranas, pushes them backwards and forwards and compresses them in the small space of about 1300 years (from 650 B. C. to 650 A. D.), while as a matter of fact they extended over a period of 5090 years from the Mahabharata War to the present day.

This false history of India designed by Jones and adopted by western orientalisists like Max Muller has been taught and still continues to be taught to our children in schools and colleges. Even our Masters of Arts in History are thus blind to the genuine history of our motherland.

Sir William Jones was guilty not only of deliberately cutting down ancient Hindu chronology but also of accusing the ancient Hindu authors of falsely, prolonging the antiquity of their history by means of concoctions and fictitious accounts. Not only Jones but also several other western Indologists were guilty of this double crime. They discarded the Puranas and the ancient Hindu Eras kali, Sapt-rshi and the Yudhistira Eras of 3102 B. C.; 3076 B. C. and 3138 B. C. respectively; which are the sole source of Indian history, and Chronology giving more detailed accounts since the time of the Mahabharata War (3138 B. C.); if they had not discarded so they would have no excuse for relying on foreign accounts. They could not be *right* even after having recourse to the foreign accounts; their *wrong* identification of Chandra-gupta-Maurya with Sandrocottus of the Greeks is a standing example. These historians are in the habit of bringing down some important historical personage several centuries posterior to his actual date given in the ancient Hindu accounts and of attempting to adjust the chronology of other historical figures connected with that personage, anterior or posterior. In this game

they have succeeded to a large extent but to a discerning eye the difference between the genuine chronology and the *wrong* one is always clear. A close scrutiny can unravel the *fault* and make the veracity of ancient Hindu authors evident to the reader

Sir William Jones began to deliberate where he should fix the beginning of his false history of Bharat. He could have discovered the true history of our country if he had started on the basis of the Puranic version (as he learned from Bhagavata by Pandit Radhacant of the Kali Era of 3102 B. C. and other Indian eras based on it and in vogue in our country. The said approach would have eliminated the scope for reducing the antiquity and building a false chronology which he intended to foist upon us. For that purpose S. W. Jones began to examine the writings of the Greek historians who followed Alexander, and discarded the Puranic chronology and the well-known Kali era of 3102 B. C. The records of the exploits of Alexander of Macedon by the Greek writers who accompanied his army were mostly destroyed in course of time; the historians of later centuries composed what they called histories of India based on scraps of the extant writings of the earlier writers who were actually moving with Alexander's army. Even these were mostly destroyed in course of time and in the 3rd, 4th and 5th centuries of the Christian Era other even more unauthoritative accounts of the history of India were attempted by western historians. From such scrappy accounts varied and distorted through centuries of tradition. Sir William Jones took three names of Indian kings and bestowed special attention on them. They were Xandrames, Sandrocottus, and Sandrocyptus, the names of three successive kings of the East of Bharat. Then he began to speculate upon the Sanskrit forms for these Greek-made (Grecianised) names. Prof. Rapson says unequivocally 'Chandramas' in Sanskrit corresponds to 'Xandrames' in Greek.

"Alexander was told king Agrammes or Xandrames kept in the field an army of 20,000 cavalry, 200,000 infantry 2000 chariots and 3000 or 4000 elephants.

"Chandramas would be the equivalent of the Greek appellative Xandrames". (E. J. Rapson's Ancient India, Pp. 469, 470 of Cambridge History of India, 1922.)

It does not require much culture or learning to notice that Xandrames corresponds to Chandramas or Chandrabija or Chandrasri. To identify it as Mahapadmananda or Dhapananda is outrageous and an insult to commonsense.

Sandrocottus corresponds to Chandragupta. There is no doubt or difficulty here.

Sandrocyptus corresponds roughly to Samudragupta, but this has been identified as Bindusara or Amitraghata arbitrarily without any basis of the slightest resemblance.

Sir William Jones knew full well that after the death of Chandrabija, the last of the Andhra dynasty, the invasion of Alexander took place in 326 B. C., and he also knew from Bhagavata Purana that the date of the coronation of Chandra Gupta Maurya the first of the Maurya dynasty was 1534 B. C. But while this date was given in Bhagavata counting from the Mahabharata War of 3138 B. C., he misunderstood it to be given counting from the beginning of Kali (3102 B. C.) So he puts the coronation of Chandragupta Maurya, in 1502 B. C., 32 years after the actual date; yet, he locates the same Chandragupta Maurya (of 1502 B. C.) in 312 B. C., for laying the foundation of his new history of India. (Vide Supra)

It is difficult to believe that the aforesaid points of resemblance could have escaped the vigilance of a scholar and linguist like Sir William Jones. But he was a pious Christian and hence he was anxious to prevent if possible, even by sacrificing truth and justice, any slight upon or

detraction from the authority and antiquity of the Holy Bible. According to the sacred text of the Christians, creation is dated 4004 B. C. The first man was Adam. He lived for 950 years i. e., till B. C. 3054. By that time there were in existence only four generations of his descendents—his children, grandchildren and their children. The said population could not have conceivably exceeded a total of 20,000. Even by that time the Mahabharata war took place in India in which 18 Akshouhinis of soldiers were destroyed which works out to about 42,00,000 and so the country of Bharat must have been inhabited at that time by some crores of people and the various countries from China in the East to the Mediterranean and the North of Africa were all thickly populated. This could be established as a fact of history conclusively. So Pro. Sir William Jones could not accept the date 3138 B. C. for the Mahabharata War nor could he accept the origin of the Kali Era in 3102 B. C. or of the Saptarshi era in B. C. 3076 as the histories based on these dates and eras would run counter to the chronology of creation given in the Bible. So to reduce the antiquity of Indian history and culture and to bring it down to within the time of Alexander's invasion he began to investigate the writings of the ancient Greek historians. He was not unaware of the existence of Chandrasri, the last king of the Andhra Satavahana dynasty of Magadha. If the Xandrames of the Greek writers is identified correctly as this Chandrasri or Chandrabija and located in B. C. 327, it will agree with the date we arrive at, by starting with the Mahabharata war in B. C. 3138 and reckoning the reigns of the preceding dynasties of kings that ruled over Magadha according to all our Puranas. So the Mahabharata War would be indisputably fixed in 3138 B. C., counting backwards from 327 B. C. of Chandrasri. This was not agreeable to him and so he began to consider an alternative hypothesis which would reduce the antiquity of Indian history and civilisation and hence be more agreeable to his prejudices. He was in correspondence with Warren Hastings who

was the Governor-General of India in 1774 A. D. They both came to an agreed remedy for their difficulty. The result was the identification of Sandrocottus, the contemporary of Alexander of 326 B. C. according to the ancient Greek writers with Chandragupta Maurya of Magadha (of 1534 B. C.) But the Greek writers mentioned along with Sandrocottus two other names Xandrames his predecessor and Sandrocyptus his successor. Wantonly they ignored the Gupta Chandragupta whose predecessor was Chandrasri or Chandramas or Chandrabija and successor Samudragupta, who could easily be identified with Xandrames and Sandrocyptus. In spite of the lack of any correspondence between Xandrames and Sandrocyptus with Mahapadmananda and Bindusara, the predecessor and successor of Chandragupta Maurya respectively, the latter was declared to be the contemporary of Alexander and relegated to 327 B. C., thus reducing the antiquity of Indian History by more than 12 centuries.

It was this Sir William Jones that first discovered the resemblance of the names and suggested Chandragupta Maurya to be identical with Sandrocottus. (Vide Asiatic Researches, Vol. IV. p. II). Except pointing out the verbal resemblance in the two names, Sir William Jones had not given any arguments for this identification. It has been admitted by later European Sanskrit scholars that he was imperfectly acquainted with his authorities, as he cited "a beautiful poem" by Somadeva and a tragedy called the Tragedy of Chandra for the history of this prince. (Vide Dr. H. H. Wilson's Preface to his *Mudrarakshasa*, p. 129). But in the fifth volume of the Asiatic Researches the subject has been taken up by the late Colonel Wilford, and the story of Chandragupta Maurya is there told at considerable length with various unwarranted accessions which can scarcely be considered authentic. He quotes *Mudrarakshasa* as his authority and says that it consists of two parts, one called the coronation of Chandragupta and the other, his reconciliation with the minister Rakshasa; and he calls the author of the drama Ananta and quotes him as declaring that he

lived on the banks of the Godavari. We all know, as a matter of fact, that the drama consists of no such parts and that it was composed by Visakhadatta, the son of Prithu Maharaja and the grandson of Vatesvaradatta Samanta, who lived in the 11th century A. D. Referring to his account of Chandragupta, even Dr. H. H. Wilson, who would certainly be glad of the wrong identification of Sandrocottus with Chandragupta Maurya, is forced to remark that "it looks very like an amplification of Justin's account of the youthful adventures of Sandrocottus". The learned Doctor wisely remarks.

"It does not appear that Colonel Wilford had investigated the drama himself, even when he published his second account of the story of Chandragupta (*As. Res.* Vol. IX. p. 93), for he continues to quote *Mudrarakshasa* for various matters which it does not contain. Of these, the adventures of the King of Vikatapalli and the employment of the Greek troops, are alone of any consequence, as they would mislead us into a supposition, that a much greater resemblance exists between the Grecian and Hindu histories than is actually the case.

If only Sir William Jones had been disinterested and dispassionate, he would have identified the first of the three names of Indian kings mentioned by the Greek writers "Xandrames" which is obviously the equivalent of the Sanskrit name Chandramas as Chandrasri or Chandrabija. He knew full well that he was the last emperor of Magadha of the Andhra Satavahana dynasty, who died in 452 B. C. as he learned from Bhagavata and after his death (in 452 B. C.) the invasion of Alexander took place in 326 B. C. (*Ibid*). But instead, he ignored it and started with the second name Sandrocottus, its equivalent in Sanskrit being Chandragupta which is dubious as there were two famous kings of Magadha of that name, one of the Maurya (1534 B. C.) and the other of the Gupta dynasty (327 B. C.) and even without pausing to consider which of these could be the contemporary of Alexander, at once identified him with

tioningly as Chandragupta Maurya of 1534 B. C., bringing him to 326 B. C. Even in this the bias and prejudice of Sir William Jones is evident. It cannot be supposed that the later western Orientalists like Max-Muller etc., who laid the foundations of early Indian history in 1859 A. D. were not aware of the existence of a Chandragupta of the Gupta dynasty and it was this ignorance of theirs that was responsible for the mistake about the chronology of Indian history. For we know Prof. Troyer brought to their notice that the second Chandragupta who belonged to the Gupta dynasty was the contemporary of Alexander in 326 B. C. while the first Chandragupta belonged to the Maurya dynasty of 1534 B. C. It is to be noted that even after the knowledge of the second Chandragupta of 326 B. C. dawned on them the western orientalists did not rectify their mistake but continued to stick to their ideas about ancient Indian chronology. This clearly shows the early western orientalists of the 19th century A. D., were not honest in fixing the chronology for the ancient history of India.

Further the third name mentioned by the Greek writers is Sandrocyptus. It should naturally suggest Samudragupta who was the son and successor of Chandragupta of the Gupta dynasty but in ignoring this clue, also, the western scholars were obviously actuated by interest and prejudice. There is absolutely no scope for identifying Sandrocyptus as Bindusara, the son of Maurya Chandragupta.

Even such simple considerations are beyond the comprehension of our Indian historians and do not rouse in them any distrust of the character or capacity of their western masters. This is very much to be regretted.

Max-Muller's Arbitrary and Wrong Conclusion

Though Professor Lassen has afterwards attempted to add further evidence in conformation of Sir William Jones's conjecture, it was Professor Max-Muller that finally took up

the subject in 1859 A. D. and boldly, too boldly, concluded that Sandrocottus or Sandrocyptus of the Greeks was identical with Chandragupta Maurya (Vide Pp. 3-8 of Max-Muller's History of Ancient Sanskrit Literature Ed. 1859 & Vide 141, 143 pages of the same history, Allahabad Ed.)

The learned professor is, no doubt, forced to admit that this identification of Sandrocottus of the Greeks with Chandragupta of the Maurya dynasty is opposed to all Hindu, Buddhistic and Jain traditions and authorities: for he definitely says: "Every attempt to go beyond and to bring the chronology of the Buddhists and Brahmans into harmony has proved a failure." (Vide Pp. 3-8, Ibid, Max-Muller's History, (1859 A. D.) and Pp. 135 of Allahabad Ed.)

But the doubt that had started in his mind did not urge him to further investigate into the matter with the result that all of the western historians become the victims of the same error which had been recorded as the true history to India to be taught to Indian pupils under the British rule.

After denouncing the chronology of the Brahmans to be "vague" and "unsystematic", Professor Max-Muller proceeds to lay down his wonderful standard for fixing the dates of the chief events of the ancient Indian history, and particularly the date of the death of Gautama Buddha. He states:

"Everything in Indian chronology depends on the date of Chandragupta. Chandragupta was the Grand-father of Asoka and the contemporary of Seleucus Nicator. Now according to Chinese chronology, Asoka would have lived about, to waive minor differences, 850 B. C., and according to Ceylonese chronology, 315 B. C. Either of these dates of Buddha's death must be given up as equally valueless for historical calculations.

"There is but one means through which *the history of India can be connected with that of Greece, and*

its chronology be reduced to its proper limits. Although we look in vain in the literature of the Brahmans or Buddhists for any allusion to Alexander's conquest, and although it is impossible to identify any of the historical events, related by Alexander's companions, with the historical traditions of India, *one name*, has fortunately been preserved by classical writers who describe the events immediately following Alexander's conquest, to form a connecting link between the history of the East and the West. This is the name of *Sandrocottus or Sandrocyptus*, the Sanskrit Chandragupta.

"We learn from classical writers Justin, Arrian, Diodorus Siculus, Strabo, Quintus Curtius and Plutarch, that in Alexander's time, there was on the Ganges a powerful king of the name of *Xandrames*, and that soon after Alexander's invasion, a new empire was founded there by *Sandrocottus or Sandrocyptus*.

"These accounts of the classical writers contain a number of distinct statements which could leave very little doubt as to the king to whom they referred. Indian historians, it is true, are generally so vague and so much given to exaggeration, that their kings are all very much alike, either all black or all bright. But nevertheless, if there ever was such a king of the Prasii a usurper, residing at Pataliputra, called Sandrocyptus or Sandrocottus, it is hardly possible that he should not be recognized in the historical traditions of India. The name of *Chandragupta*, and the resemblance of this name with the name of *Sandrocottus or Sandrocyptus* was first, I believe, pointed out by Sir William Jones. Dr. Wilford, Professor Wilson and Professor Lassen have afterwards added further evidence in confirmation of Sir William Jones's conjecture; and although other scholars, and particularly M. Troyer, in his edition of the *Rajatarangini*, have raised objections, we shall see that the

evidence in favour of the identity of Chandragupta and Sandrocyptus is such as to admit of no reasonable doubt." (Vide his "History of Ancient Sanskrit Literature." Allahabad Ed. Pp. 141-143 and Pp. 3-8 of the same book Ed. 1859 A. D.

Prof. Max-Muller knew full well that by this wrong identification of Sandrocottus with Chandragupta of the Maurya dynasty, the post-Mahabharata period of Indian history could be reduced by about 1200 years and that this would largely contribute to his plan of reducing Indian chronology so as to suit Greek chronology. *He made no secret of his plan:* but yet there are a good many Indians in the field of Indology who stoutly refuse to question the veracity of western historians like Max-Muller. The sooner our scholars shake off this superstitious loyalty to the western orientalisists, the better it would be for the cause of Indology.

The Sanskrit professor of Oxford knew the great power that he wielded amongst the credulous orientalisists and boldly declared this supposed synchronism as the '*Sheet Anchor of Indian History*' and indeed the whole of the ancient history of India has now been constructed on this hollow basis, and the vast edifice that has been built upon it must fall down with its foundation.

Professor Max-Muller, being unable to explain either of the terms Xandrames and Andrames, thinks that the latter epithet Andrames or Agraman must be a mistake for the former one, Xandrames, and that it must somehow denote 'Nanda' who was deposed and superceded by Chandragupta Maurya. This is, of course, nothing but preconceived and perverted judgement and the learned professor wants to impose upon his credulous readers by this authoritative ipse-dixit. The Greek writers, who followed Alexander, pronounced in different ways, the name Chandrasei or Chandrabija—the last Andhra Emperor—as Xandra-

mes, Agrames, Andrames and Agraman. In fact, these four pronunciations refer to one and the same, Chandrasri or Chandrabija.

Professor Max-Muller does not at all try to account for the difference in the two names Sandrocottus and Sandrocyp-tus, and entirely fails to notice the distinction made by the Greek writers between the reigning king who was never seen by Alexander and the prince who actually met him with a large army and defeated him, and who afterwards effected his succession to the throne of that king.

We have no doubt that when these European and Indian oriental scholars take up the subject under consideration and compare the Grecian accounts with the accounts of these three kings—especially of Samudra gupta as detailed by his poet-laureat Harisena, they will surely agree with us that the unfortunate identification of Sandrocottus of the Greeks with Chandragupta Maurya of the Hindus is completely wrong, that the only true synchronism is the identification of Sandrocottus and Sandrocyp-tus with Chandragupta and Samudragupta, the first two kings of the Great Gupta dynasty, and that the whole chronology of ancient India must be thoroughly revised and rewritten in the light of this new identification and synchronism which entirely accord with all the Buddhistic, Jain and Hindu accounts and traditions.

This wrong hypothesis of the contemporaneity of Alexander with Chandragupta Maurya motivated by self-interest and prejudice, has been accepted till recently as historical fact without question by all the western and Indian historians blindly. Prof. M. Troyer even then (1859 A. D.) disputed this identification in his introduction to the translation of Kalhana's Rajatharangini and communicated his view to Prof. Max-Muller. The learned professor instead of fairly owning and correcting his error, did not condescend to send even a reply. There has been no reply to the arguments of

M. Troyer even to this day. Later, an Andhra scholar by name Kuppiah, a first-grade pleader, exposed the fallacy in the basic assumption of Max-Muller (Vide Kuppaya's Ancient History, Pp. 198, 199), but he too received no attention, not to speak of any reply to his arguments. Again in 1917 Prof. T. S. Narayana Sastry, B. A., B. L., High court Vakil, in his treatise on "The Age of Sankara" examined this question elaborately and disproved conclusively the false identification of Sandrocottus the contemporary of Alexander with Chandragupta Maurya but the followers of Jones and Max-Muller who accept and profess unflinching allegiance to their hypothesis have not deigned to furnish an answer to the arguments of the learned author.

(Vide "The plot in Indian Chronology" By this author.)

V. The Maurya Dynasty.

From 1604 A.Y. to 1920 A.Y. : : From B. C. 1534 to 1218 B. C. Total 316 years.

Reigned at "Girivraja" capital of the Magadha kingdom.

The founder of the Maurya Dynasty was Chandragupta.

"According to all the Puranas including the Kaliyuga Raja Vrittanta, Chandragupta is described as the son of Mahapadma Nanda by a Sudra wife named Mura from whom he and his Dynasty took their names. He was, therefore, called Maurya and the dynasty founded by him the Maurya Dynasty. He owed his sovereignty to Chanakya, a Brahmin sage, an Indian Machiavel the author of an excellent treatise on Polity, who not only placed Chandragupta on the throne of Magadha by rooting out the nine Nandas, but trained him up also in all the necessary arts and sciences. Chandragupta appears to have been merely a puppet in his hands and no great deeds are attributed to him as are ascribed to

Sandrocottus by the Greek historians of Alexander the Great".

"The Buddhistic accounts such as Mahavamsa and Dipavamsa give a description of the first three kings only of this dynasty. The accounts given of Chandragupta's origin and parentage are various and contradictory. But all the Buddhistic works are agreed on one point that Chandragupta owed his sovereignty entirely to Chanakya alias Kautilya; and not 'called to royalty by the power of the gods and by prodigies' as stated by Justin with reference to his Sandrocottus. Nor is there any reference either in the Hindu or the Buddhistic accounts to Chandragupta Maurya's.

"Having traversed India with an army of 6,00,000 men and conquered the whole" as stated by Plutarch. This and the other descriptions given by the various Greek writers will be found to apply on all fours to Chandragupta and Samudragupta of the Gupta Dynasty and not to this Chandragupta Maurya at all".

(Vide Age of Sankara Part 1, B. pp. 53, ff.)

"Chandragupta Maurya, according to the majority of the Puranas, Kaliyuga Raja Vrittanta, and Mahavamsa reigned for 34 years from 1604 to 1638 after Yudhistira's coronation (in 3138 Kali) from 1534 to 1500 B. C. The readings in the present Nagari editions of Vayu Purana and Brahmanda Purana:—

(चतुर्विंशत्समा राजा चन्द्रगुप्तो भविष्यति) is evidently a mistake for (चतुर्विंशत्समा राजा चन्द्रगुप्तो भविष्यति) for the expression (चतुर्विंशत्) is incorrect if it should mean 24, and it ought to be (चतुर्विंशति) in which case the metre of the verse would be wrong. The version of the Matsya Purana in all the printed editions is evidently incomplete and one of the verses which ought to go at the end of this Dynasty is placed before the verse referring to Asoka. For after verse 23

कौटिल्यश्चन्द्रगुप्तं स ततो राज्येऽभिषेच्यति ।
मुत्तवा मही वर्षशतं ततो मौर्यान् गमिष्यति ॥

(Matsya 213-23)

We have the following verse abruptly introduced:—

“भविता शतवन्वा तु तत्र पुत्रस्तु षट्सप्तः ।
वृद्धश्च वर्षाणि तस्य पुत्रस्तु सप्ततिः ॥

(Matsya 270-24)

"Thus omitting to mention the names of the first two kings of this Maurya Dynasty and the number of years they respectively reigned, and putting the last two kings at the commencement of the description of this Dynasty.

T. S. Narayana Sastry writes:—

"Fortunately in my library (T. S. Narayana Sastri's Library) I possess a manuscript copy of Matsya Purana in Grantha Character, which gives a complete list of the Maurya kings with years of their individual reigns and I give the same below:—

“चतुर्विंशत् समा राजा चंद्रगुप्तो भविष्यति ।
अष्टाविंशतिवर्षाणि भद्रसारस्तु तत्सुतः ॥ २४ ॥
षट्त्रिंशत्सु महाराजो भविताऽशोक एव च ।
तस्य पुत्रः कुनालस्तु वर्षाण्यष्टौ भविष्यति ॥ २५ ॥
कुनालस्तु नुरष्टौ च भोक्ता दशरथ सुतः ।
सप्तानां दशवर्षाणि तत्सुत इन्दुपालितः ॥ २६ ॥
भविता चाऽष्टवर्षाणि तत्सुतो हर्षवर्धनः ।
भविता नववर्षाणि तस्य पुत्रस्तु सम्मतः ॥ २७ ॥
त्रयोदशद्वि वर्षाणि शालिशूको भविष्यति ।
भविता सप्तवर्षाणि सोमशर्मा नराधिरः ॥ २८ ॥
भविता शतवन्वा तु नववर्षाणि तत्सुतः ।
वृद्धश्च वर्षाणि तस्य पुत्रोऽथ सप्ततिः ॥ २९ ॥

इत्येते दशच द्वेच ये भोक्ष्यन्ति बन्धुवरान् ।

यतानि क्षीणि वर्षाणि तेभ्यः शृणुन् नमिष्यति ॥ ३० ॥

"This version of Matsya Purana tolerably agrees with that given in the manuscript copy of the Kaliyuga Raja vrittanta, in my library which also I add below for easy reference.

चंद्रगुप्त स्रुतो मौर्ये श्राणकदेनाऽभिरक्षितः ।

चतुर्विंशत् समा राज्यं करिष्यति तुषारमिकः ॥

अष्टाविंशति वर्षाणि विदुषारो भविष्यति ।

पट्विंशत् ततो राजा भविताऽशोकवर्धनः ॥

सुपार्श्वं स्रुतश्चाऽथ वर्षाण्यष्टौ भविष्यति ।

अष्टौ वर्षाणि तत्पुत्रो भोक्ता वै बंधुपालितः ॥

बंधुपालितदायादो सप्तर्षि चंद्रपालितः ।

भविता नववर्षाणि तस्य पुत्रस्तु संगतः ॥

तयोदयः समा राज्यं शालिशूकः करिष्यति ।

भविता सप्तवर्षाणि देवधर्मा नरर्षभः ॥

ततः शतधनू राजा भविताऽष्टौ समा भुवि ।

बृहद्रथस्तु तत्पुत्रो जरासंध इवाऽपरः ॥

क्षत्रियानखिलान् जित्वा महाराजो भविष्यति ।

अष्टाशीति तु वर्षाणि सराष्ट्रं पालयिष्यति ॥

द्वादशैते नृपमौर्या चंद्रगुप्ता दसो मही ।

यतानि क्षीणि भोक्ष्यन्ति दशष्ट्व समाः कलौ ॥"

(Bhaga III, Ch. II. (Vide "Age of Sankara part I, B, Appendix I, p 56ff)

The Buddhistic accounts of Asoka as given by the two great schools of Buddhism—*Mahayana* and *Hinayana*—not only differ from each other but also from the accounts given of Asoka, the grandson of Chandragupta Maurya by the Puranic accounts of the Hindus. There is a good deal of confusion in those Buddh-

istic works as regards the very family and geneology of Asoka, the Buddhist king; and one can easily trace that the life and time of Asoka must have been constructed by the Buddhistic writers who flourished several hundreds of years after him, by jumbling up the lives of three different Indian kings viz 1. of Asoka (Dharmasoka) the third in ascent from Kanishka belonging to the first Gonanda Dynasty of Kashmir kings as described in the first book of Kalhana's Raja Tarangini who is said to have freed himself from sins by embracing the faith of Gautama Buddha and by constructing numerous *Viharas* and Stupas, and by building the town of Srinagari with its ninety-six lakhs of houses resplendent with wealth;

2. of Asokavardhana (Chandra Asoka) the grandson of Chandragupta Maurya, as described in the Puranas; and

3. of Samudragupta or Asoka the Great, (Mahasoka) the son of Chandragupta the founder of the Gupta Dynasty, described by Mr. Vincent A. Smith himself as the Indian Napoleon, as narrated by his biographer Harisena, and in the Kaliyuga Raja Vrittanta, and as corroborated by his numerous coins and inscriptions recently unearthed by European scholars themselves.

The Asokavadana (according to the prose version in the Divyavadana) omits Chandragupta, and Bindusara, the father of Asoka is represented as being the son of Nanda. The metrical Asokavadana, on the other hand, substitutes Mahipala for Ajatasatru, and exhibits numerous other variations, which make these Buddhistic accounts absolutely worthless and untrustworthy.

The conquests ascribed to Asoka in the various Buddhistic accounts are no doubt taken from the conquests of Samudragupta or Asoka the Great, and the embassy of the Ceylon king is also traceable to the same origin. The story of his having embraced the faith of Buddha, of his having built Stupas and Viharas, of his having reconstructed the city of Pataliputra and of his having introduced several reforms in the affairs of the kingdom and in the matter of

the appointment of officers of state, are all taken from the accounts of Asoka and his successors as given by Chavillakara and by Kalhana in his *Rajatarangini*. (Vide Age of Sankara Part I, B. p. 69 ff.)

Maurya Dynasty.

From 1604 A.Y. to 1920 A.Y. From 1534 B.C. to 1218 B.C.

Total No. of years. 316.

1. Chandragupta (चन्द्रगुप्तः)

According to all the Puranas including the K.R.V. Chandragupta is described as the son of Mahapadmananda, by a Sudra wife named Mura from whom he and his dynasty took their names. He was therefore, called Maurya (मौर्यः) and the dynasty founded by him the Maurya Dynasty. (मौर्यवंशः) He reigned for 34 years from 1604 to 1638 A.Y. or 1534 to 1500 B.C.

2. Bindusara (बिन्दुसारः) Vi. P., K.R.V., M.V., Dipavamsa and Parisishta parva; Bhadrastara (भद्रसारः Va. P. and M.P.) Nandasara (नन्दसारः one version of Br. P.) or Varisara (वारिसारः B.P.).

Son of Chandragupta Maurya reigned for 23 years from 1638—1666 A.Y., 1500 to 1472 B.C. (Vide M.P., K.R.V. and M.V.)

The Va. P., and Br. P. give him only a reign of 25 years.

3. Asoka (अशोकः Va. P., M.P., Br. P., D.V., and Parisishta parva) or Asokavardhana (अशोकवर्धनः Vi. P., B.P., and K.R.V.)

Son of Bindusara reigned for 36 years from 1666 to 1702 A.Y., 1472—1436 B.C. (Vide Va. P., M.P., Br. P., and

K.R.V.). The incomplete version of M.P., calls him Saka (a mistake for Asoka) and gives him a reign of 26 years (an error for 36 years). The Buddhistic works give him uniformly a reign of 37 years.

4. Suyasa (सुयसा: Va. P., and B. P.); Suparsva (सुपर्श्वः K.R.V. and one version of Vi. P.); Kunala (कुनलः M.P., and one version of Vayu Purana; Kusala (कुशलः one version of Va. P., Br. P.); or Kulala (कुलालः Br. P.)

Son of Asoka ruled Magadha, according to all the Puranas, for 8 years from 1702 to 1710 A.Y., 1436 to 1428 B.C.

5. Dasaratha (दशरथः Vi. P., B.P., and M.P.) or Bandhupalita (बन्धुपालितः Va. P., Br. P., and K.R.V.)

Son of Suyasa reigned for 8 years, according to all the Puranas, from 1710 to 1718 A.Y., 1428 to 1420 B.C. One version of Va. P., gives him 10 years.

6. Indrapalita (इन्द्रपालितः) son of Dasaratha reigned for a period of 70 years from 1718 to 1788 A.Y., 1420 to 1350 B.C. (Vide M.P., Br. P., and K.R.V.). One version of Va. P., gives only a reign of ten years to this king, but the reading "Dasamanindra palitah" (दशमानिन्द्रपालितः) is quite meaningless while the other reading "Dasa saptemdrupalitah" (दशसप्तैन्द्रपालितः) might be interpreted to mean that Indrapalita reigned for 10 times 7 years or 70 years which is the regnal period given to him by all the other Puranas. But the Vi. P. & B.P. omit the names of this and of the next king Harsha.

7. Harsha (हर्षः—Br. P. and M.P.) or Harshavardhana. (हर्षवर्धनः—K.R.V.) son of Indrapalita reigned for 8 years, according to all the Puranas, from 1788 to 1796 A.Y., 1350 to 1342 B.C.

8. Sangata (संगतः—Vi. P., B.P., and K.R.V.); Sammatⁱ (सम्मतिः Br. P., and M.P.) or Samprati (संप्रतिः) according to

the imperfect version of M.P., and Parisishta parva) son of Harsha, reigned, according to all the puranas, for 9 years from 1796 to 1805 A. Y., or 1342-1333 B. C.

9. *Salisuka* (शलिशुकः) son of Sangata reigned for 13 years, according to all the Puranas, from 1805 to 1818 A.Y., or 1333 to 1320 B. C.

10. *Somasarma* (सोमशर्मा—Vi. P., B. P., and M.P.); *Devadharman* (देवधर्मा—Br.P., and K.R.V.); *Devavarman* (देववर्मा—according to one version of V. P., Va. P., and Br.P.) and *Daasavarman* (दासवर्मा according to one version of Va. P.) son of Salisuka reigned for 7 years, according to all the Puranas, from 1818 to 1825 A. Y., 1320 to 1313 B. C.

11. *Satadhanvan* (शतधन्वा—Vi. P., and B. P., and M.P.) *Satadhanus* (शतधनुः—Br. P., and K. R.V.) *Satadhara* (शतधरः Va. P.) son of Somasarma reigned for 8 years from 1825 to 1833 A.Y., or 1313 to 1305 B. C. But one version of M. P. gives a reign of 9 years to this king.

12. *Brihadradha* (बृहद्रथः—Vi. P., B.P., Br.P., M. P. and K. R. V) or *Brihadsva* (बृहदध्वः—Va. P.) son of Satadhanvan ruled Magadha for a long period of 87 years from 1833 to 1920 A. Y., or 1305 to 1218 B. C. (Vide Br. P., Va. P., and K. R. V.). The M. P. gives him only a reign of 70 years, with which one version of Va. P. agrees. The Anandasrama edition of Va. P. on the other hand, gives to this king only a reign of 7 years, but the reading 'Saptavai bhavita nrupah' (सप्त वै भविता नृपः) might be a mistake for "Saptatim bhavita nrupah (सप्तति भविता नृपः) which is found in other copies.

"As has been rightly pointed out by Mr. Pargiter, there is a good deal of confusion in the texts of the various Puranas regarding the total number of kings of this dynasty and of the total number of years for which they reigned.

Only one version of M.P. (Matsya Purana and Vayu Purana and K.R.V. (Kaliyuga Raja Vrittanta) enumerates all the 12 kings of the Maurya Dynasty. As has been already pointed out, this version of M.P., only differs from K.R.V. in assigning 70 years to the last king, instead of 87 years, and according the total period of these 12 kings is given as 300 years. So in summing up it states:-

“इत्येते दशच द्वेच ये भोक्ष्यंति वसुंधरां ।

सप्तविंशच्छतं पूर्णं तेभ्यः शुगान् गमिष्यति ॥ ”

The printed edition of Matsya Purana mentions only 7 kings but in summing up it states that these ten Mauryas will enjoy the earth for full 137 years as follows:-

“इत्येते दश सौर्यास्तु ये भोक्ष्यंति वसुंधरां ।

सप्तविंशच्छतं पूर्णं तेभ्यः शुगान् गमिष्यति ॥ ”

This is the Nagari Edition, but the Telugu Edition reads as follows :-

“इत्येते दश सौर्यास्तु ये भोक्ष्यंति वसुंधराम् ।

सप्तविंशच्छतं पूर्णं तेभ्यः शुगान् गमिष्यति ॥ ”

There the expression "Saptavimsachchatam poornam" (सप्तविंशच्छतं पूर्णं) for full 127 years, is evidently a mistake for "saptatrimisachchatam poornam" (सप्तत्रिंशच्छतं पूर्णं) for the form "Vimsat" (विंशत्) is incorrect.

The Kaliyugaraja Vrittanta, which appears to be a portion of the Bhavishyottara Purana, and which is still in Manuscripts, enumerates all these 12 kings and gives them a total period of 316 years which perfectly agrees with the total number of years given to the individual reign of each of these 12 kings. For convenience sake we shall quote again the stanza which sums up their regnal period which runs as follows:-

“द्वादशैते नृपा मौर्या चंद्रगुप्तादयो मही ।

शतानि त्रीणि भोक्ष्यन्ति दशष्टच समाः कलौ ॥ ”

One version of Brahmanda Purana enumerates only 9 kings, and sums up their regnal period as follows:-

“इत्येते नव मौर्या वै भोक्ष्यन्ति च वसुधरान् ।

सप्तत्रिंशच्छतं पूर्णं तेभ्यः शुंगो गमिष्यति ॥ ”

It omits the names of Harsha, Sangata and Salisuka and gives to the remaining nine kings a total reign of 137 years, but it does not give the number of years for which Indrapalita and Satadhanus reigned, and the total of the individual reigns of the remaining 7 kings comes up to 115 years.

There is however an other version of the Brahmanda Purana which mentions the names of all these 12 kings and the total number of years for which they reigned makes up exactly 316 years, although the stanza which sums up their reigns is exactly the same as in the previous version. Miss. C. Mabel Duff in her table of the Maurya Dynasty appended to her Chronology of India refers to a version of the Brahmanda Purana in which the names of 11 kings are mentioned, omitting the name of Indrapalita who ruled for 70 years, and the number of years given to each of these kings exactly tallies with this version excepting the fact that Chandragupta is assigned only 24 years instead of 34, and Nandasara only 25 years instead of 28, as we have it in this version.

One version of the Vayu Purana enumerates nine kings and gives to them a total period of 137 years for their reigns as is summed up in the following stanza:-

“इत्येते नव मौर्या वै भोक्ष्यन्ति च वसुधरान् ।

सप्तत्रिंशच्छतं पूर्णं तेभ्यः शुंगान् गमिष्यति ॥ ”

Like the Nagari Edition of the Brahmanda Purana, it omits the names of Harsha, Sangata and Salisuka, and the

total number of years of the individual kings does not tally at all with this grand total. There is however, an other version of the Vayu Purana, which enumerates all the names of these twelve kings, and assigns to them a total period of 316 years as given in K. R. V., and this edition is referred to by Mr. Pargiter as 'e-Va.P.' The Vishnu Purana enumerates only 10 kings, omitting the names of Indrapalita and Harsha and gives to these 10 kings a total period of 137 years. It sums up as follows:-

“एवंते मौर्या दश नृपतयो भविष्यन्ति—अब्दशतं ।

सप्तत्रिंशदुत्तरं तेषां पृथिवीं दश शुंगा भोक्ष्यन्ति ॥ ”

But on examining a manuscript copy in the oriental manuscript Library at Madras, (अ) in 'Abda sa tam' (अब्दशतं) appears to be a mistake for "Trya" (त्रय), which will then mean that these ten kings reigned for 337 years.

The Bhagavata-Purana exactly agrees with the Vishnu Purana and sums up the reigns of these 10 kings as follows:-

“नौर्वाह्येते दश नृपाः सप्तत्रिंशच्छतोत्तरं ।

समा भोक्ष्यन्ति पृथिवीं कलौ कुरुकुलोद्बह ॥ ”

but the expression "Sapta trimsachcha tottaram" "सप्तत्रिंशच्छतोत्तरं" appears to be very strange, and it should be "सप्तत्रिंशोत्तरं शुतं—" if it should mean 137. There must be evidently some mistake in this text also-

Indeed referring to these confusions, Mr. Pargiter remarks as follows:-

"This (Maurya) Dynasty is given by all the five Puranas but the account of it has suffered more than that of any other dynasty. Three versions exist here, the earliest in the Matsya, the second in e-Vayu, and the third in the

Vayu generally and the Brahmanda. They agree in general purport, but have many differences. The second forms a stage of recension intermediate between the first and the third, and is the only copy that has preserved the names of all the kings. The Matsya version in all (printed) copies is incomplete and has one of its verses misplaced, thus only 5 manuscripts mention Chandragupta, the second king always omitted and the account generally begins with that verse 23 putting the two kings first, and then mentions only 4 kings, Asoka and his four successors." (For further details see Fargiter's *Dynasties of the Kali Age*)

Mr. Vincent A. Smith and other Oriental scholars only accept the shortest period given in some of these Puranas without accounting for the variant readings and without taking into consideration the number of years assigned to each of these individual kings, and assuming the identification of Sandrocottus of the Greeks with Chandragupta the founder of the Maurya Dynasty, they place the accession of Chandragupta Maurya to the throne of Magadha in the year 322 B. C., and Brihadradha, the last king of this Dynasty is, according to them, killed by Pushyamitra in the year 185 B. C., thereby giving to these 10 or 9 kings, according to their opinions, a total period of 137 years as is stated in the Vishnu Purana."

Correct Reigning periods of the kings of the Maurya Dynasty.

Reigned 316 years at "Girivraja" as capital of the Magadha kingdom.

From 1604 A.Y. to 1920 A.Y. :: From B.C.

1534 to 1218

S.No.	Name of the king.	Years Reigned.	A.Y.	B.C.
1.	Chandragupta Maurya	34	1604-1638	1534-1500
2.	Bindusara	28	1638-1666	1500-1472

3.	Asoka	36	1606-1702	1472-1436
4.	Suparsva or Suyasa (Kunala or Kusala)	8	1702-1710	1436-1428
5.	Dasaratha or Bandhu Palithe	8	1710-1718	1428-1420
6.	Indrapalita	70	1718-1788	1420-1350
7.	Harshavardhana	8	1788-1796	1350-1342
8.	Sangata	9	1796-1805	1342-1333
9.	Salisuka	13	1805-1818	1333-1320
10.	Soma Sarma or Deva Sarma	7	1818-1825	1320-1313
11.	Satadhanva	8	1825-1833	1313-1305
12.	Brihadradha or Brihadaswa	87	1833-1920	1305-1218

Total 316 years

"द्वादशैते नृपा मौर्या चंद्रगुप्तादयो मही ।

शतानि त्रीणि भोक्ष्यन्ति दश पट्च समाः कलौ ॥"

(Kaliyugaraja Vrutanta Part III, Chap. II)

Meaning of the Above Sloka:—"These twelve Maurya kings Chandragupta etc., will rule for 316 years."

Also see "History of Classical Literature" By Dr. M. Krishnamacharya and "Age of Mahabharata war" By Sri Nadimpalli Jagannadha Rao; and the manuscript copy of Matsya Purana in the library of T. S. Narayana Sastri. B. A., B. L., Madras. Author of the Book "Age of Sankara".

The Age of Patanjali.

The sentence "Thapuspamitram yajayamah" (इह पुण्डितं यजयामः) is found in the Mahabhashya (commentary on the Sutas of Panini)* of Patanjali and therefore it is inferred by V. A. Smith and other historians (Vide Early History of India P. 228) that Patanjali was a contemporary of Pushyamitra Sunga and attended the Aswamedha Sacrifice performed by him.

But the author need not have been present at the Sacrifice which he mentions incidentally by way of comparison (as an illustration of a principle) in a treatise on Grammar. Nor does it follow necessarily that Pushyamitra was alive at that time his sacrifice is mentioned by way of comparison.

Even if we grant both the assumptions and the consequent contemporaneity of Pushyamitra Sunga and Patanjali it is wrong to assign both of them to the 2nd century B. C. (as the European historians of India and their Indian followers do.) If we get rid of the obsession of their baseless assumption of the contemporaneity of Alexander and Chandragupta Maurya, and accept the chronology according to our Puranas of the dynasties of kings from the time of the Mahabharata war (3138 B. C.) and by the reference of Patanjali Maha-Bhashya in Rajataraingini (Kashmir history) Pushyamitra Sunga, the first Sunga king who performed the Aswamedha reigned from 1218 B. C. to 1158 B. C. So Patanjali must have belonged to the twelfth or 13th century B. C. and not the 2nd century B. C.

The western historians of India betray a strong bias to establish the theory that all the original races of India had been amalgamated with the invading foreign races at different times and all their knowledge of Sciences, like astronomy and arts like sculpture was derived from their contact with the Greeks and all the times (of their heroes and kings, Scientists and artists) were subsequent to the beginning of the history of Greece and Greek civilisation. Hence perhaps, the assignment of Patanjali to the 2nd century B. C., on flimsy evidence.

Brihadradha, the last king of the imperial Maurya dynasty of Magadha was a man of dissolute Character (given to women) and neglected the administration of the kingdom. Hordes of Sakas and of Yavanas of North-western India who belong to the Kshatriya caste and who were excommunicated from

the Kshatriya caste by their violation of Vedic rites, grew bold enough to cross the Indus and the people (east of the Indus) were exposed to danger to their lives, property and honour.). So, his General and Minister Pushyamitra put him to death and proclaimed himself Emperor. He was a brahmin of the Sama Veda branch. He performed the Aswamedha Yajna, won great honour for himself and became the founder of the Sunga dynasty of Magadha. The Barhat Stupa (Pillar) in Central India between Allahabad and Jabbalpur was built by the kings of this dynasty.

M. Prothero and Mahamahopadhyaya Satishchandra Vidya-bhushana wrote in page 93 of their pre-Mussalman period of Indian History.

"They, the Sunga kings were Brahmins of the Sama Veda School and therefore familiar with the Horse Sacrifices. They were succeeded by the Kanva Dynasty." (p. 96)

VI. The Sunga Dynasty.

From A. Y. 1920—2220 :: From B. C. 1218 to 918 B. C.

Total No. of Years of reign 300 yrs.

Pushyamitra (पुष्यमित्रः Vi. P., B. P., K. R. V., and one version of Va. P.) or *Pushpamitra* (पुष्पमित्रः M. P., Br. P. and one version of Va. P., Pushyamitra the commander-in-Chief of Brihadradha (the last king of Maurya dynasty) murdered him and ascended the throne of Magadha and became Emperor. He performed "Aswamedha Sacrifice." He reigned for 60 years from 1920 to 1980 A. Y., or 1218 to 1158 B. C. (Vide Vayu Purana, Brahmanda Purana, and Kali-yuga Raja Vrittanta.). The incomplete version of Matsya-Purana seems to assign to this king a reign of 36 years, which is really the period assigned to his grandson Vasumitra.

In the complete version of the Manuscript copy of Matsya Purana in the possession of Mr. T. Narayana Sastri, B. A., B. L. High court Vakil, Madras, which runs as follows:—

“पुष्पमित्तस्तु सेनानीः समुद्रं च वृद्धयत् ।
कारयिष्यति वै राज्यं समाः पट्टिं नृपाः ॥ (मत्स्य २७०-२१)
“तस्य पुत्रोऽग्निमित्तश्च पंचाशत् भोक्ष्यते महीं ।
वसुमित्तश्च तत्पुत्रः षट्षिंशत् समा नृपः ॥ ३२
वसुमित्तपुत्रो भाव्यो दशवर्षाणि वै नृपः ।
भविताऽपि वसुमेष्ठः सप्तवर्षाणि वै पुनः ॥ ३३
ततोऽन्तकः समालिखत् तत् पुत्रो भविष्यति ।
भविष्यति समालिखत् क्षीणं च स पुलिंदकः ॥ ३४
भविता क्षीणि वर्षाणि राजा षोडशसुतः ।
वसुमित्तस्तु तत्पुत्रः स्वेकोनलिखते समाः ॥ ३५
द्वालिखत् नृपाः समा भागवतो नृपः ।
भविष्यति सुतस्तत् देवभूमिः समा दश ॥ ३६
दशैते शुंगराजानो भोक्ष्यन्तीनां वसुवरां ।
शतं पूर्णं शते द्वे च तेभ्यः कण्वान् नमिष्यति ॥ ३७

The printed editions of the Matsya Purana (Both Nagari and Telugu) are very imperfect. They omit the stanzas referring to Agnimitra and his son Vasumitra and do not give the regnal period of Vajramitra. The stanza relating to Bhagavata is absurd on the face of it. Evidently the existing printed editions of Matsya Purana are very imperfect so far as the description of the Magadha kings after the Nanda Dynasty is concerned.

2. *Agnimitra* (अग्निमित्रः) son of Pushyamitra reigned for 50 years from 1989 to 2039 A. Y., 1158 to 1108 B. C. (Vide K.R.V., correct M. P.). The existing editions of Matsya and Vayu Puranas omit to mention the name of this king. One version of Vayu Purana reads:— “Pushpamitrastutaschaashtau bhavishyamti samaa nrupaaah” (पुष्पमित्रस्तुताश्चाष्टौ भविष्यन्ति समानृपाः) which may be ordinarily interpreted to mean that “the eight sons of Pushpamitra will rule the kingdom simultaneously.” In this sense, neither the names nor the regnal periods of their reign are given. Others take “Ashtau” (अष्टौ) with “Samah” (समाः), and interpret the passage as meaning that “the sons of Pushpamitra will reign for 8 years.” Here again the names of the sons of Pushpamitra are not given, and the interpretation is an instance of ‘Duuraanvaya’ (दूरान्वयः). We know from the other Puranas and from Kalidasa’s *Malavikagnimitra*, that Agnimitra was the only son of Pushpamitra. Patanjali also describes him in the same way in his *Maha-Bhashya*. Evidently the Vayu Purana which generally agrees with Matsya Purana, begins to share its imperfections from this period. The Brahmanda Purana which closely follows the Vayu Purana, assigns to him only a reign of 8 years, though it mentions Agnimitra, as the son of Pushpamitra.

3. *Vasumitra* (वसुमित्रः) Son of Agnimitra reigned for 36 years, from 2039 to 2066 A. Y., 1103 to 1072 B. C. (Vide K.R.V., and correct M. P.). There is again the same confusion to be found in the other Puranas. Some of them place Vasumitra after Sujyeshtha, the fourth king of this Dynasty, thereby making him a grandson of Agnimitra. According to Kalidasa, Vasumitra is clearly described as the son of Agnimitra by Dharini, (wife of Agnimitra) and as the grandson of Pushpamitra. He is said to have conquered a Yavana force (These Yavanas are degraded Yavana sub-sect of Suryavamsi Kshatriyas of Bharat inhabited the five

yavana States. Uttara Jyotisha, Divya Kataka, Simhapura, Urusa, Abhisara now merged 1, 2, 3 in Afganistan 4 in N. W. Frontier and 5 in West portion of Kashmir. They are not the Greeks of Europe.) On the bank of the river Sindhu and recovered the sacrificial horse left by his grand father, and to have been instrumental in carrying through the Royal Sacrifice to its successful completion, like Ansuman in the case of the Great king Sagara. The existing version of the Matsya Purana does not give the reign of this king, and Br. P. and Va. P., as they now exist, wrongly give him a reign of 10 years, and place him after Sujyestha, which is absurd on the face of it.

4. *Sujyestha* (सुज्येष्ठः) son of Vasumitra reigned for 17 years from 2066—2083 A. Y. or 1072—1055 B. C., (Vide M. P., K. R. V.) Br. P. and Va. P. give him only 7 years which is clearly a mistake for 17 years.

5. *Bhadraka* (भद्रकः Br. P., B. P., K. R. V.); Antaka (अंतकः M. P.); Andhraka (अध्रकः Va. P.) or Udamka (उदमकः Vi. P.) son of Sujyestha reigned for 30 years from 2083—2113 A. Y. or 1055 to 1025 B. C. The Vayu Purana gives him 10 years which is clearly a mistake for 30 years. Br. P. gives him only 2 years.

6. *Pulindaka* (पुलिन्दकः Va. P., M. P., and Br. P.); Pulinda पुलिन्दः Vi. P., B. P., K. R. V.) son of Maru, and Nephew of Bhadraka or Bhadra reigned for 33 years. (Vide M. P. and K. R. V.) from 2113 to 2146 A. Y., or 1025 to 992 B. C. Some of these imperfect and corrupted versions of the Puranas give him only a reign of 3 years for 33 years.

7. *Ghoshaavasu or Ghoshah* (घोषावसुः or घोषः Br. P.) son of Pulindaka reigned for 7 years only according to all the Puranas, from 2146 to 2149 A. Y., or 992 to 989 B. C.

8. *Vajramitra* (वज्रमित्रः) Son of Ghoshavasu reigned for 29 years from 2149 to 2178 A. Y., or 989 to 960 B. C. (Vide M. P., K. R. V.); Br. P., gives him 14 years and according to one reading only 7 years.

9. *Bhagavata* (भागवतः) Son of Vajramitra reigned for 32 years according to all the Puranas from 2178 to 2210 A. Y., or 960 to 928 B. C.

10. *Devabhuti* (देवभूतिः Vi. P., B. P., and K. R. V.), Devabhumi (देवभूमिः) M. P., Br. P.) Devahuti (देवहूतिः K. R. V.; or Kshemabhumi (क्षेमभूमिः Va. P.) son of Bhagavata reigned for 10 years only from 2210 to 2220 A. Y., or 928 to 918 B. C.

The ten kings belonging to the Sunga Dynasty ruled Magadha for a total period of 300 years. Even the existing printed editions of Matsya Purana, imperfect and incomplete as they are, give to these 10 kings a total period of 300 years for the sum total of their reigns. It sums up as follows:—

“दशैते क्षुद्रराजानो भोक्ष्यन्तीमां वसुन्धराम् ।

शतं पूर्णं शते द्वेच ततः शुंगान् यमिष्यति ॥”

(Matsya 270—32)

अमात्यो वसुदेवस्तु प्रसह्याऽव्यसनी नृपः ।

देवभूमिं नथोत्साद्य शौंगः स भविता नृपः ॥”

(Matsya 270—33)

The first stanza evidently means ‘that these ten kings of the Sunga Dynasty will enjoy the earth for full 300 years and then it will go to the Sungas’. This reading is absurd on the face of it, for the earth could not have gone to the Sungas after the Sungas. Moreover, these ten kings are described as petty kings—‘Kshudrarajasanaah’—and who are

these petty kings, and why they are so called, the text does not explain. Further the texts, as they are now printed, mention only 8 kings and not ten, for they omit altogether the names of Agnimitra and Ghoshavasu. *Kshudrarajanah* must evidently a mistake for '*Sungarajanah*' and '*Sungan* and *Sungas*' in the above passage must be respectively '*Kanvan* and *Kanvas*', and we accordingly find the above stanzas in the correct version of the Matsya Purana given as follows:—

दशैते सुंगराजानो भोक्ष्यंतीमां वसुधराम् ।

शतं पूर्णं ते द्वेच ततः कण्वान् गमिष्यति ॥ (corret Matya 270—37)

अमात्यो वसुदेवस्तु प्रसन्नं हवन्ती नृपः ।

देवभूमि मथोरसाय काण्वस्तु भविता द्विजः ॥ (Do. 270—38)

which clearly tallies with the account given of these 10 kings here and in the various other Puranas.

Rai Bahadur Srisa Chandra Vidyarnava in his appendix to the English translation of Matsya Purana, published in the Sacred books of the Hindus Series, corrects the expression '*Sungan Gamishyati*' into '*Svargam gamishyati* (सुंगान् गमिष्यति into स्वर्गं गमिष्यति) but it does not improve the matter much. Following the incorrect reading of the Vishnu Purana, Mr. Pargiter, in his "Dynasties of the Kali Age" corrects the verse as follows:—

“दशैते सुंगराजानो भोक्ष्यंतीमां वसुधराम् ।

शतं पूर्णं दश द्वेच ततः कण्वान् गमिष्यति ॥ ”

But this is unnecessarily meddling with the text and no reason is given for shortening the total period of reign from 300 to 112. No doubt Vi.P. and Br.P. in summing up the total period of the reigns of these 19 kings state in a rough way that they ruled for 112 years; but they do not give the regnal period for which each of these kings reigned, from

which we can verify the correctness or incorrectness of this rough statement. According to none of the Puranas the total number of years for which each of these kings reigned comes to 112 years. No doubt one version of the Va. P., and Br. P., agrees with this reading, but another version of these two Puranas reads clearly as follows:

“दशैते सुंगराजानो भोक्ष्यंतीमां वसुधराम् ।

शतं पूर्णं शते द्वेच तेभ्यः कण्वान् गमिष्यति ॥ ”

Moreover the total number of years given by these two Puranas to each of these ten kings comes up to 157 and 149 respectively, and does not therefore tally with the total number of years as given in the stanza which sums up their reigns. Further the incorrect version of the Va. P. reads as follows:—

“दशैते सुंगराजानो भोक्ष्यंतीमां वसुधराम् ।

शतं पूर्णं दशद्वेच तेभ्यः किं वा गमिष्यति ॥ ” (३४२)

The last pada of which is quite meaningless.

This is further corroborated by the account given in the Kaliyugaraja vrittanta, which is generally free from ambiguity and imperfection. Regarding this Dynasty, it states as follows:—

“पुष्यमित्रस्य सेनानी महेन्द्राबलपराक्रमः ।

अतीव वृद्धं राजानं समुद्धृत्य वृद्धदशात् ॥

स वै प्रगतसामंतो युधिष्ठिर इवाऽपरः ।

पालयिष्यति धर्मेण समाः पट्टि महीमिमां ॥

तस्य पुत्रोऽग्निमित्रस्तु भोक्ता पंचाशतं समाः ।

तत्पुत्रो वसुमित्रश्च यवनारिर्महेन्द्रः ॥

पटलिशतु समा गच्छुः कामधियति वै कलो ।
 भविता चाऽपि सुतुष्टु तत्पुत्रो दश सत च ॥
 तत्पुत्रो भद्रकथाऽपि विशद्वर्षाणि भोक्ष्यति ।
 पुलिंदक स्यन्तिरुद्रविता नरनंदनः ॥
 भ्रातृपुत्रस्यो भद्रक नरेष्वासोऽरिमर्दनः ।
 ततो घोषावसुश्चाऽपि त्राणि वर्षाणि भोक्ष्यति ॥
 वज्रमित्रस्तु चैकोनविंशतं भविता समाः ।
 द्वाविंशद्रविता चाऽपि समा भागवतो नृपः ॥
 भविता तु सुतुष्टु देवहूतिः समा दश ।
 योऽयं राजा देवहूति रावाक्यात् कामतत्परः ।
 निवेद्य राज्यभारं स्वनात्ययं द्विजोत्तमे ॥
 विहाय पाटलीपुत्रं विदिशायां सुखास्थितः ।
 अन्यायेन पुरस्त्रीभिर्विदुर्तु मुपचक्रे ॥
 कामिनीमाननीयोऽभूत् व्याघ्रवद् व्यवकर्मकृत् ।
 तं पञ्च नान्वमोदंतं शुंगभूयशोहरं ॥
 अक्षयुतैश्च कितवैर्वृत्तो नरैकशायनैः ।
 सुरामांसा शनो नतो दारस्त्रीतंगलालसः ॥
 स चैकदा विष्टैः ध्रुवा वसुदेवस्य मेलिगः ।
 सुतां महारूपवतीं पद्मिनीरक्षणान्विताम् ॥
 तथा गंतुं मनश्चक्रे ब्राह्मणा कालचोदितः ।
 व्यजेन तां समानीय पत्न्या सार्धं तत्रस्थितौ ॥
 गूढं हत्वा निजैश्चरैः सज्ज्या स्त्रियाः प्रियं पतिं ।
 तद्रूपधृत् निजि प्राप्य तस्या दातृगृहे नृपः ॥

दृष्टा तां धर्पशमास ब्राह्मणो वरचर्णिनी ।
 साऽपि ज्ञात्वाऽलं दुर्दृष्टं प्राणान् तस्यैव तक्षमान् ॥
 तच्छ्रुत्वा वसुदेवस्तु शोकसंतप्तमानसः ।
 विपदिभ्या मलंकृत्य कांचिद्द्वारांगनां द्विजः ।
 संपेक्ष्य सर्वालंकारभूषितां तत्समोपतः ।
 तथैव पातशमास देवहूतिं नृपाधनम् ॥
 ननंदुश्च प्रजाः सर्वाः श्रुत्वा तस्य वर्धं तथा ।
 वस्त्रिं वसुदेवं च राजानं परया मुदा ॥
 दशैते शुंगराजानो भोक्ष्यंतीनां वसुंधरां ।
 शतं पूर्णं शते द्वेच तेभ्यः कण्ठान् गमिष्यति ॥

(K. R. V. Bhaga 11D).

The K. R. V., however gives the following interesting account in the above verses:—

"Devahuti, the last king of the Sunga Dynasty, having been addicted to a life of pleasure and sexual enjoyment from his boyhood, entrusted the kingdom to the care of his Brahmin minister Vasudeva, and he himself retired to Vidisa, noted in those days for its dancing girls, where he began to lead a most licentious and immoral life with his voluptuary companions, corrupting the fair maidens of the city to satisfy his lust and becoming an object of hatred to his own subjects. On hearing the extraordinary beauty of the daughter of his Brahmin minister Vasudeva, who has been living with her husband, he sent for them to come to Vidisa and live by his side, and on one day, after secretly disposing of her husband, the king seduced her in the disguise of her husband, and the poor girl who was most true and devoted to her husband, coming to know of the treachery practised by the king, at once gave up her life. On hearing the sad news of the fate of his fair daughter and of her innocent husband, Vasudeva contrived to send to the king

advancing woman, fully furnished with poison, dressed as one of the chief queens and had him killed by her hand. People hailed the death of their licentious king with joy, and made Vasudeva his upright minister, to take charge of the kingdom and rule the country henceforth (Age of Sankara Part I. B., pp. 83, 84).

"In determining the age of any Indian prince or poet, or in fixing the period of any Hindu Dynasty or Literature, it has unfortunately been the practice of European Oriental scholars, in their over-eagerness to prove Arya civilization to be of later growth than that of their own, to accept the shortest number of years and the latest possible period that may be assigned to them in any of the works or traditions relating to them, however palpably absurd and opposed they may be to other well recognised and clear authorities; and to bring down their periods—however ancient they may be, as late as possible, not far beyond the birth of Christ on either side, however inconsistent and self-contradictory they may be. In their supreme mercy they will give to a king a reign of 20 years on the ground of average period of reign calculated from their own standard, while the Puranas actually give him a period of 60 years; but where the latter give only six years or 6 months to any of these kings, they will be gladly accepted by these orientalists. The same has been the fate of the Hindu Dynasties of kings which flourished before the Christian Era. These European Orientalists now generally give to:—

1. The Nanda dynasty a total period of	45 yrs.
2. The Maurya	137 yrs.
3. The Sunga	112 yrs.
4. The Kanwa	45 yrs.
5. The Andhra	289 yrs.
6. The Gupta	149 yrs.

It is a great pity that even such great and impartial scholars like Mahamahopadhyaya Hara-Prasada Sastri and

Rai Bahadur Srisachandra Vidyarnava, should have unconsciously fallen victims to these European methods and should try to explain the texts clearly opposed to their preconceived theories by suggesting corrections to suit their own fancies. The Puranas uniformly give two methods, which are corrective of each other, in calculating the dates of these Hindu Dynasties. One starts from the close of the Maha-Bharata war almost co-eval with the commencement of the Kali yuga from which time, the number of years that each king reigned is given. The other starts from the Saptarshi Era or the Loukikabda, whose cycle consisting of 2700 years is accepted by all authorities to have commenced about 4992 years ago corresponding to 3076 B. C. (Calculated up to 1917 A. D). Now the Puranas state that the first cycle of this Saptarshi Era or Loukikabda commenced at the time of Parikshit, that the Saptarshis were in Magha at his time, that they move in a retrograde motion and take 100 years to pass from one Nakshatra to another, that they were in Purvashada (or the 16th Nakshatra from Magha) at the time of the commencement of the Nanda Dynasty, that they were in Chitra Nakshatra (or the 24th Nakshatra from Magha) at the commencement of the Andhra Dynasty, and that at the beginning of the reign of the 27th king of the Andhra Dynasty, the cycle repeated itself, the Saptarshis having come back to Magha. So there must have elapsed at least 1500 years between Parikshit and Mahapadma Nanda, 2300 years between Parikshit and Andhra Srimukha (or simuka) the founder of the Andhra Dynasty, and 2700 years between Parikshit and Siva Sri; Satakarni, the 27th king of the Andhra Dynasty, and that this king Sivasri must have commenced his reign in the year 377 B. C. Now these clear statements of the Puranas are thoroughly opposed to the periods of reigns given to these various Hindu Dynasties by European Oriental scholars, neither these European scholars nor their admirers and followers in India try to explain these inconsistencies and reconcile the two methods" (Vide 'Age of Sankara', part I. B. pages 70 ff. By T. S. Narayana Sastri B. A. B. L., High court Vakil, Madras.)

Kings of the Sunga Dynasty

From 1920 A. Y. to 2220 A. Y. :: From B. C. 1218 to 918.

Total years 300

No.	Name of the king.	Years reigned	Kali.	B. C.
1.	Pushyamitra or Pushpamitra	67	1884-1944	1218-1158
2.	Agnimitra	50	1944-1994	1158-1108
3.	Vasumitra	36	1994-2030	1108-1072
4.	Sujyeshta	17	2030-2047	1072-1055
5.	Bhadraka or Andhraka	30	2047-2077	1055-1025
6.	Polindaka	33	2077-2110	1025- 992
7.	Ghoshavasu	3	2110-2113	992- 989
8.	Vajramitra	29	2113-2142	989- 960
9.	Bhagavata	32	2142-2174	960- 928
10.	Devabhuti or Kshemabhumi	10	2074-2184	928- 918

Total 300 years.

The Matsya Purana printed in Telugu script in the year 1877 by Puvvada Venkatarayarya of Madras also reads as follows:—

“दशैते क्षुद्रराजानो भोक्ष्यन्तेनां वसुधरां (२७०-३२)

शतं पूर्णं शते द्वेच ततश्छुगन्मन्विषति ॥” (२७०-३३)

(A copy of the above Purana is available even now in the Victoria townhall library of Masulipatam. Krishna District, Andhra).

15]

The Kanva Dynasty.

2220 to 2305 A.Y. :: B. C. 918 to 833

Total No. of years 85

Vasudeva (वसुदेव) the first ruler of the Kanva Dynasty was a descendant of Kanvayana Brahmin family. As he was a minister of Devabhuti the last king of the Sunga Dynasty, he is described in some of the Puranas as a Srungabritya and his Dynasty as Srungabrutya Dynasty. (Vide M. P. chapter 270 and Va. P. Ch. 99)

It appears also from these Puranas that Vasudeva, the Brahmin minister of Devabhuti had not altogether done away with the family of his master, for there are statements in these Puranas that the Andhra kings who came next, annexed not only the kingdom of the Kanvas but also what yet remained of the once powerful Sunga Dynasty. So it is most likely that Vasudeva ruled the kingdom with Girivraja as his capital, and the descendants of his master ruled a portion of the country with Vidisa the modern *Vilasa* as their capital. He is said to have ruled the kingdom of Magadha with justice and efficiency for a period of 59 years, from 2220 to 2259 A. Y., or 918 to 879 B. C. (Vide M. P. and e. Va. P. and K. R. V.)

The Anandasrama edition of Vayu Purana calls him Kanthayana and gives him a reign of 9 years. The text relating to this king is very corrupt, and one cannot make any sense out of it. It reads as follows:—

“अपार्थि वसुदेवं तु कल्पयन्त्युत्तमिने वृषे ।

देवभुमि क्षुद्रोऽन्यथ शृंगेषु भविता नृपः ।

भविष्यति सदा राजा नर कंठस्थो नृपः ॥

This is evidently a mistake for

“अमात्यो वसुदेवस्तु बाल्यादव्यसनिनं नृपं ।
देवभूमिं मथोत्साद्य शीमेतु भविता नृपः ।
भविष्यति स च त्रिशत्त्रय कांशायनः समाः ॥

Which we actually find in another version. Evidently the printed version of the Matsya Purana is taken from the Vayu Purana, and its reading is practically identical with the above version.

The correct copy of the Matsya Purana reads as follows:-

“अमात्यो वसुदेवस्तु बाल्यादव्यसनिनं नृपं ।
देवभूमिं मथोत्साद्य शीमेतु स भविता नृपः ॥
भविष्यति समास्त्रिंशत् स च काण्वायनो नृपः ।
भूमिमित्रः सुतस्तस्य चतुर्विंश द्विष्यति ॥
नारायणः सुतस्तस्य भविता द्वादशैव तु ।
सुशर्मा तत्पुत्रश्चाऽपि भविष्यति दशैव तु ॥

Here it may be noted that the use of the two words 'Raja' (राजा) and 'Nrupah' (नृपः), in the 3rd line of the imperfect version of each of these two Puranas is clearly redundant, and hence the reading 'Samastrimsat' (समास्त्रिंशत्) in place of 'Samaraja' (समा राजा) is certainly preferable. Further it entirely agrees with the account given of this Dynasty in the Kaliyuga Raja Vrittanta which is quoted at length in summing up the total period of the reign of the four kings belonging to this Dynasty. The Brahmanda Purana on the other hand, differs from all these accounts, and gives to Vasudeva, the first king of this Dynasty only a reign of 5 years. But in accordance with the majority of the Puranas and having regard to the total number of years assigned to this Dynasty, we agree with K. R. V., and the Manuscript copy of the correct M. P., and assign to this king 30 + 9 =

39 years, instead of 9 years only which is now usually assigned to him by oriental scholars.

The 2nd ruler Bhumimitra reigned for 24 years. One reading of Va. P. gives him 34 years, while the imperfect version of M. P., gives him only 14 years.

The third king Narayana reigned for 12 years, according to all the Puranas.

The fourth king Susarman son of Narayana reigned, according to all the Puranas, for 10 years;

But one version of Br. P. calls this king by the name of Sudharman and gives him only a reign of 4 years.

Thus these 4 kings of the Kanva Dynastay ruled Magadha for a total period of 85 years.

In summing up the total period of these 4 kings, the various Puranas state as follows:-

“देवभूमिं तु शुंगराजानं तस्य तऽमात्यः कण्वो वसुदेवनाना ।

निहत्य स्वयमवनीं भोक्ष्यति ॥ ३९ ॥

तत्पुत्रो भूमित्रः तस्याऽपि नारायणः ॥ ४० ॥

नारायणात्मजः सुशर्मा ॥ ४१ ॥

“एते काण्वायना अत्वारः पंचचत्वारिंशद्वर्षाणि भूपत्यो भविष्यति ॥ ४२ ॥

(Vishnu Purana. Amsa IV. Ch. XXIV 39-42)

According to this version, only 45 years is given as the total period of reign of these four kings. There is however another reading.

“एते चत्वारिंशत् कण्वायना अत्वारः ।

पंचचत्वारिंशद्वर्षाणि भूपत्यो भविष्यति ॥” (४२)

Noticed also by Miss. G. Mabel Duff in her 'Chronology of India' who gives to them only 40 years; but it is clear from that reading that this period of forty years is not exclusive of 45 years given in the above text of the Vishnu Purana, but additional, thereby meaning that these four kings ruled altogether for a total period of 40+45 or 85 years.

This reading is further corroborated by the text of the Bhagavata Purana which uniformly follows the Vishnu Purana:

“कण्वायना इमे दृमि चत्वारिंशच्च पंच ।
शतानि त्रीणि भोक्ष्यन्ति वर्षाणां च कलौ युगे ॥”

(Skandha 12—Adhyaya 1—21)

The reading, as it stands here, will mean that these four kings will reign for a total period of 45+40 or 85 years which is absurd on the face of it. The second line evidently sums up the total period of the ten kings of the 'Sunga Dynasty' and is misplaced here—thereby confirming our conclusion that these ten Sunga kings reigned Magadha, even according to B. P., for 800 years and not for 112 years only. Or the verse may be interpreted to mean that the 45 kings belonging to the Kanvayana Dynasty ruled for 300 years, while as a matter of fact only 4 kings are mentioned. But the Padaratnavali (पदरत्नावली), a commentary on the Bhagavata Purana omits the 2nd line, and inserts in its place the following line:—

“चत्वारिंशच्च भोक्ष्यन्ति वर्षाणां च कलौ युगे ॥”

In which case, it is clear that B. P., also agrees in giving to these four kings a total period of 45+40 or 85 years. But as these two Puranas do not give the number of years for which each of these kings reigned individually, there is nothing to verify the correctness or incorrectness of the total period of reigns given of these 4 kings collectively in these two Puranas.

All the editions of Matsya Purana uniformly sum up the total period of the reigns of the kings of the Kanva Dynasty as 85 years, and state that these kings will reign righteously respected by the neighbouring kings, at the end of whose period of reigns the earth will go to the Andhras. These are the actual lines:—

चत्वारिंशद् द्विजा खेते काण्वा भोक्ष्यन्ति वै मही ।
चत्वारिंशदं चैव भोक्ष्यन्तीनां वनुषाम् ॥
एते प्रणतसामेता भविष्यन्ति सुधार्मिकाः ।
तेषां पर्यायकाले तु भूमिराप्नोति गमिष्यति ॥ ”

And they clearly mean:—

“These Brahmin kings of the Kanva Dynasty will reign for 40 years. They shall also reign the earth for a further period of 40 and five years. They will have the neighbouring kings respect them, and will be highly virtuous. At the time of the period of their reigns coming to a close, the earth will go to the Andhras.” Some scholars however interpret the first stanza to mean “These 40 Brahmin kings of the Kanva Dynasty will reign the earth for 45 years. This is absurd on the face of it, because, in the first place, there are only four kings enumerated and not 40 kings, and the total period of the reigns of these 4 kings, according to the correct version of the M. P., comes up to 85 years and not 45, as interpreted by these scholars. Even according to the imperfect version of the M. P. the total period of the individual reigns of these 4 kings comes up to 85 years and not 45.

The editors of the Anandasrama Vayu Purana, make a mess of the whole thing, and sum up the reigns of these four kings as follows:—

“चतुर स्तुंगमृत्वास्ते नृपाः कंट्यायना द्विजाः ।
भाष्याः प्रणतसामेताश्चत्वारिंशच्च पंच च ।
तेषां पर्यायकाले तु तदंशो तु भविष्यति ॥ ” (३४६)

Whereas the other versions of the Vayu Purana give these lines as follows:—

“चत्वारिंशद् द्वित्रा ख्यते नृपाः काण्वायना महीम् ।
भाभ्याः प्रणतसामंता अत्वारिंशच्च पंच च ।
तेषां पर्यायकाले तु भूमिरध्वान् गमिष्यति ॥ ” (३४९)

The first version is quite absurd on the face of it, and if it should mean that these Kanthayanas shall reign for a period of 45 years, it is opposed to its own version, as the total period of the individual reigns of these four kings comes up to 55 years. Further the expression ‘Chaturah’ (चतुरः) is quite incorrect, and ‘taramdhratu Bhavishyati’ (तरन्ध्रा तु भविष्यति) is quite meaningless.

The Brahmanda Purana, on the other hand is equally worthless with regard to this period. According to one edition, the individual reigns of these 4 kings are not at all given, and the stanza summing up the total period of their reigns runs exactly as in the imperfect version of the Matsya Purana which Miss C. Mabel Duff interprets to mean that these kings ruled for a total period of 45 years, and the expression ‘Chatvarimsat’ (चत्वारिंशत्) in the beginning of the verse is not at all taken into account.

The Bombay edition of the Br. P. recently printed at Sri Venkateswara press (in 1912 A.D.) evidently amends the text of the Vayu Purana (Anandasrama edition) and sums up the reigns of these four kings as follows:—

“काण्वायनास्तु चत्वार अत्वारिंशच्च पंच च !
समा भोक्ष्यंति पृथिवी पुनरध्वान् गमिष्यति ॥

(Ch. 74—160)

Though the language of the stanza is correct, it is inconsistent with its own statement. While it gives a total

period of 45 years in summing up the reigns of these 4 kings, the total of the individual reigns comes up to 55 years.

The Kaliyuga Raja Vrittanta, on the other hand, states in unmistakable terms that these four kings reigned for 85 years, which exactly tallies with the total of the reigns of these individual kings. The text relating to this dynasty runs as follows:—

“एवं स लोकविद्विष्ट देवहृति र्होनिशि ।
विषकन्यकया हत्वा वसुदेवो द्विजोत्तमः ॥
भविष्यति समस्त्रिंश नव काण्वायनो नृपः ।
भूमिभिन्न स्ततो भोक्ता चतुर्विंशति वत्सरान् ॥
“भविता द्वादश समा स्ततो नारायणो नृपः ।
सुधर्मा तत्सुतश्चापि भविष्यति समा दश ॥
चत्वार एते भूषाखाः कण्वगोत्रसमुद्भवाः ।
धर्मेण भोक्ष्यंति मही पंचाशीर्ति तु वत्सरान् ॥
सेनाध्यक्षस्तु काण्वानां शतवाहनवंशजः ।
सिंहकक्षातिकर्णारुह्यः शिमुको वृषलो बली ॥
समानीतैः प्रतिष्ठाना दांप्रवंश्यैः स्वसैनिकैः
काण्वायनं सुशर्माणं निहत्य स्वामिनं निजं ॥
शुंगानांचैव यच्छेषं क्षयित्वा तदप्यसौ ।
आंप्रवंशप्रतिष्ठाता भविष्यति ततो नृपः ॥ ”

The Kanva Dynasty 85 years.

From 2220 to 2305 A.Y.: From B.C. 918 to 833 B.C.

No.	Name of the king.	years reigned	Kali	B.C.
1.	Vasudeva Kanva	39	2220-2259	918-879
2.	Bhumimitra	24	2259-2283	879-855
3.	Narayana	12	2283-2295	855-843
4.	Susarma	10	2295-2305	843-833

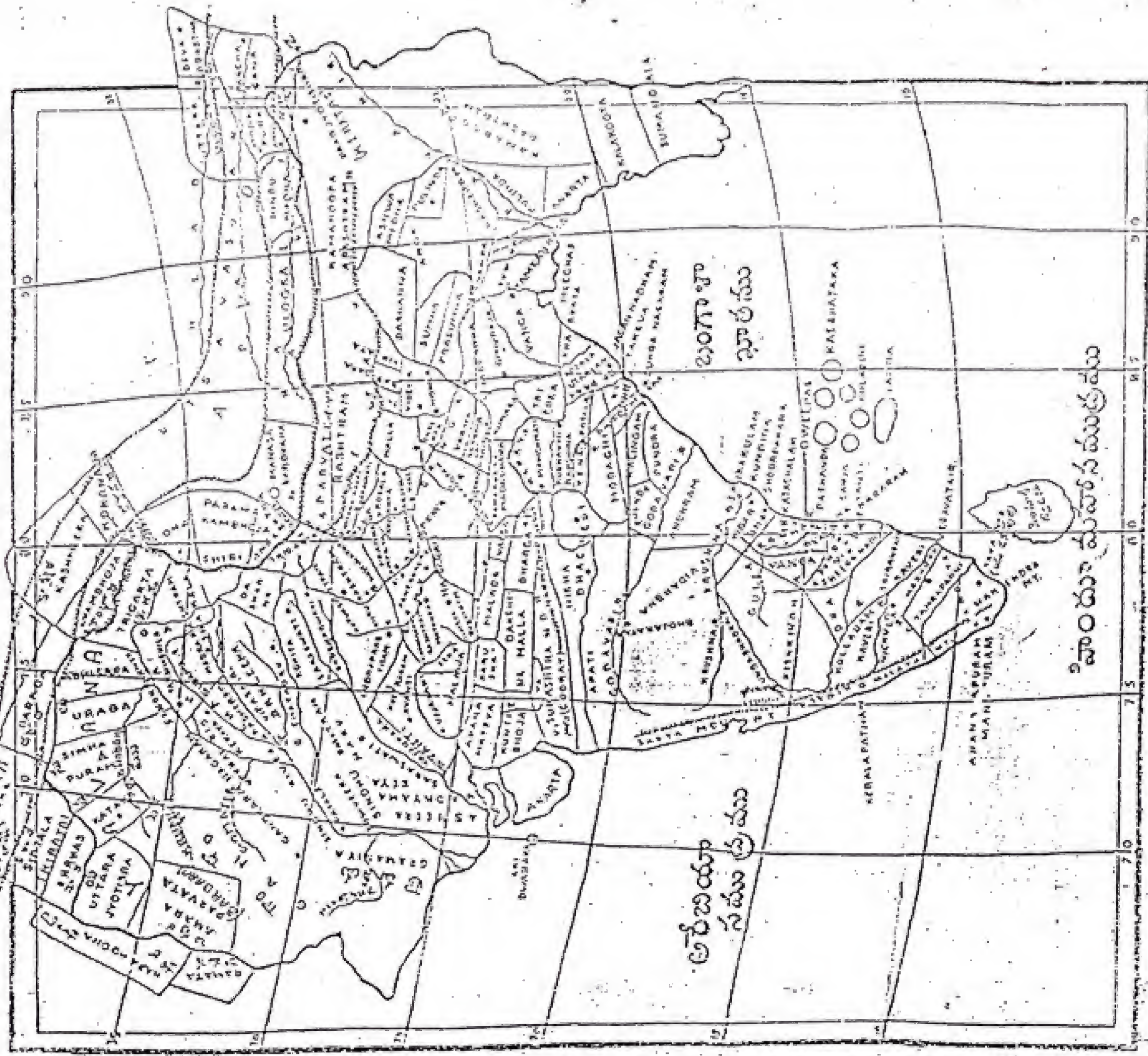
Total 85 years.

The last Kanva king Susarma was killed by his general and minister by name Sindhuka or Srimukha (an *Andhra Brahmin*) who ascended the throne of Magadha in 833 B.C.

Thus ends the Kanva or Kanvayana, Sungabhritya or Sringabhritya or the seventh Dynasty.

(Vide, "Age of Sankara" Part I. B.)

U. S. S. R. SINKIANG



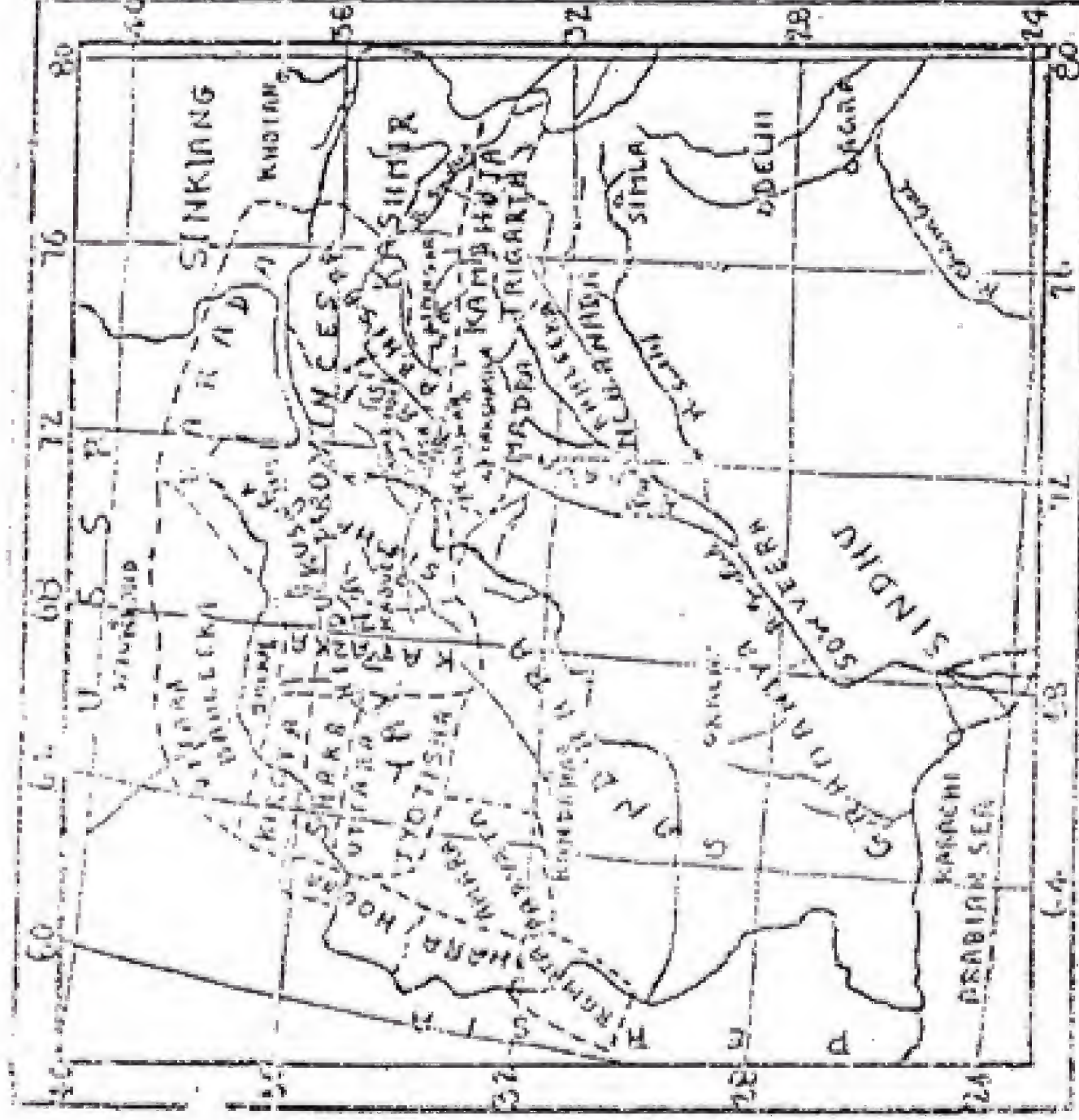
ఈ మూవ్ 'బొరర చరిత్రభాస్కర', పండిత కాట వెంకటేశ్వర గారి
'ది వ్యక్తజన్మ బండియన్ కావ్యాలు'

అను అర్థ గ్రంథము నుండి గ్రహింపబడినది.

మధ్యమధ్య భాగములు

2000

1. ఆభిషేక 2. ఉరగ 3. విగ్రహారాధన } యధామయ
4. కటక 5. ఉత్తరదేశ్యరీతి
6. ఆమర పర్వత
7. రామత
8. హర
9. హంస
10. కళ
11. మత్తల దేశ కార
12. ఉత్తర బాహ్య (బాహ్యయో)
13. దరద
14. కార్తీక 15. కాంభోజ 16. (వికృత) 17. శుక్ర
18. బాహ్య 19. క్షయ 20. కింకర 21. హస్త
22. రామరీతి 23. నారాధ.



From 2

No.

1. Vas
2. Bhu
3. Nar
4. Sus

Th
and re
Brah

T
Sring

CHAPTER IV

The Origin and early History of the Aandhras.

In the beginning there was only one race, the Aaryan race. In the ancient times, when the Aaryans were spreading all over the continent of Bharat, the different regions and parts of the country were named after the Kings that ruled over them. The people too were named by these names of the regions and came to be considered different races.

In those remote times Eastern Bharat was known as 'Prasachyaka Desa' and ruled by a king by name Bali. After his death, his several sons divided his kingdom and each named his part after himself, one of them being Aandhra. The kingdom of prince Aandhra was known as Aandhra Desa and the Aaryans (of the four castes) inhabiting the region were called Aandhras. Thus only one group or division of the Aaryans came to be known as Aandhras. The Aandhras were not a separate race different from the Aaryans. Hence the history of the Aandhras till the emergence of the Aandhra race (the name) coincides with the history of the larger race named Aaryan. The history of the Aaryans is the history of the Aandhras and vice versa, Aandhras are Aaryans and none else. It is all one race known as Aaryans in the beginning, some of them later coming to be known as Aandhras from the name of the region inhabited by them. It is the same case with the Aaryans inhabiting the other different parts of Bharat, all of them of the same Aaryan stock but developing into various branches and coming to be considered different peoples and named after the different regions occupied by them. But all the Aaryans of Bharat from the Himalayas to Cape Comorin belong to the same racial (Aaryan) stock. This axiom should be kept steadily in mind in the study of the history of the Aandhras from the beginning of creation, attempted in this volume.

The Process of Creation.

In the beginning the five elements evolved naturally from primordial nature or Prakriti, and from earth, of the five, living matter and living beings of all kinds. The first among the living creatures was Prajapathi. He is the first Aryan. Rigveda 4-26-2-2; 2-11-18. He resolved on the creation of the human race and first created the ten Prajapathis (the Devarishis). Then he himself residing in the region enclosed by the rivers Saraswati and Drishadvati, and cohabiting with his wife Sataruupa gave birth to two sons Priyavrata and Uttasna-pada and three daughters Aakuuti, Devahuuti and Prasuuti. The region he first lived in came to be known as "Brahmavarta". The human race first appeared in Bharat only. To the west of the present Jamuna in North India, there flowed in ancient times Saraswati and to its west, a tributary of it by name Drushadvati. The region between these rivers Saraswati and Drishadvati was known as "Brahmavarta" from times immemorial. The name indicates that the Swayambhuva Prajapati named Brahma resided there in gross physical form to create the human race on the earth.

At the beginning of every cycle of creation, this place where Swayambhuva Prajapati, the first man resides on the earth in his gross physical body, to create the human race is known as "Brahmavartam". In Rigveda-3-33-4, we hear "Yonim Deva kritam" and 'Tam Deva Nirinitam Desam' in Manu 2-17. This region is bounded by the river Saraswati on the east, the junction of Saraswati and Drushadvati on the South, Drishadvati on the West and the Himalayas on the North.

The first migration--Brahmarshi Desa.

The Aaryans thus born in Brahmavarta, left the place of their origin and inhabiting the region to the west of it gave it the name 'Brahmarshi Desa'. (Manu 2-19). These migrations and colonisations were led by Brahmarshis of established spiritual eminence who settled down in the new

regions with their disciples and hence it was called 'Brahmarshi Desa.' In later times this region came to comprise the kingdoms of Kuru, Matsya, Panchala, Surasena & Uttara Madhura.

The Second migration-Madhya Desa.

According to Manu, the region bounded by the Vindhyas in the South, the Himalayas in the north, Allahabad in the east and the river Saraswathi in the West, was called Madhya Desa. (Manu 2-21). This was the region colonised by the second migration of Aaryans after the Brahmarshi Desa was fully occupied.

Aryavarta (The third migration)

Thereafter the Aryans, on the advice of the sages and under the leadership of the kings, started on the third migration and spread all over the plains between the Himalayas and the Vindhyas and settled down in permanent homelands. At that time almost all the surface of the earth was uninhabited and even in Bharat there were no people other, than the Aryans.

The fourth and the fifth Migrations.

Thereafter, a king by name Videha Madhava, on the advice of his teacher Gautama Rahugana, accompanied by the Aaryans who were rapidly increasing in numbers, organised a great migration from the Brahmavarta and neighbouring regions and proceeded "to the east of Saraswati" up to the river Ganges and established Aryan settlements at several places. But confronted by the river Sadanira, the progress was halted and villages and towns were constructed all along the march up to the point. As the region beyond Sadanira was found uninhabitable, arrangements were made for rendering it habitable and then they turned westward, and crossing the Ganges, Jumuna, the Saraswati and the Drishadvati, crossed the Indus with its tributaries to the further west and proceeding up to the river Kubha or Kabul, and extended their settlements so far. These details of the

migration are available in the Satapatha Brahmana, the Rigveda and in the Manu smriti

“आर्वाः अत्र आवर्तन्ते पुनःपुन रुद्वन्ति इति आर्वावर्तः”

The land in which the Aaryans are born, grow and die and are born again is known as 'Aaryavarta'. Thus it is clear the Aaryans were living in this region from the beginning of creation, according to the Manu smriti. The version of the westerners that the Aryan race had its origin in Central Asia and migrated at some point of time to Bharat is entirely their own concoction and is not borne out by any of the ancient texts.

The sixth migration "Dakshinapatha"

Then the Aaryans cast their eyes on the region to the south of the Vindhya. In those days this part of the country was uninhabited. After rendering habitable and fit for colonisation, the neighbourhood of the river Sadanira and proceeding through the regions to the east of it, viz. Vanga etc. they spread to the south along the coast. The south eastern coast lands of Bharat, which were thus occupied by the Aaryans gradually down to modern Madras and below, were then known as '*Prachyaka desa*' and the region beyond further south to the sea, the '*Dakshina desa*' and the west coast and adjoining tracts the '*Paschima desa*'. Thus the Aaryans spread in course of time over the whole of the Southern peninsula and the Aryans who came to occupy the whole of Bharat from the Himalayas in the north to the Indian ocean in the south were the followers of the Vedic culture and the social order (of the fourfold division of society) which formed an integral part of it.

Yagneeya Desa.

The term "Yagneeya desa" was applied to any region where the deer with black stripes is found. Other regions beyond the same were known as Mleccha lands. So says Manu. This animal, the deer with dark stripes, is found in

the natural state even now all over Bharat and in North Africa and some parts of America. So the whole of Bharat is Yagneeya Desa. Any land satisfying this requirement is a fit land for the performance of sacrifices. (Vide Manu 2-17, 19, 21, 22, 23)

Dasyus.

Thus the Aaryans filled the whole of Bharat. But in course of time some of them began to neglect the Vedic duties and ritual and to criticise and condemn the Vedic culture. Such were excommunicated by the Aaryans and social and marital relations with such were prohibited. Such outcastes were known as Anaaryas, Arajvas, Avaidikas, Anasins, Avratas, Anyavratas, Dasyus and Mlecchas (terms found in the Rigveda). The sacrifices of the Aaryans were disturbed and prevented by these outcastes or Dasyus. They were also persecuting and harassing the Aaryans by raiding on the Aryan territories and carrying away their cattle and wealth. Thus animosity and hostilities developed between the Aaryans and the Dasyus which led to regular wars and in the wars the Aaryans defeated and drove away the Dasyus westwards. Such excommunicated Aaryans or Dasyus, driven westwards settled down in Iran, till then uninhabited. The story of this war between the Aaryans and the Dasyus and the establishment of a new homeland for the Dasyus in modern Iran is found in the Rigveda as well as the Zend Avesta, the ancient religious text of the Persians. The relevant passages from the same may be found quoted in extenso in the book "Manava Srishti Vijnana or the Genesis of the Human Race" published in English also by the author

Bharata-Varsha

Prajapati, having been responsible for the creation of the human race and having ruled over them with the name of Swayambhuva Manu, came to be known as 'Bharata' having sustained the people and the country came to be called 'Bharata-Varsha' or 'Bharat' after him. Since he was the first ruler of the land, the people of the land came to

be known ever since as 'Bharatīyas'. (Vayupurana 145-76 and Matsya 112-15-19).

For the propagation of the race Swayambhuva Manu gave his three daughters in marriage to three sages (Brahmarshis). Their descendants multiplied rapidly and filled the whole country. The excommunicated kshatriya sections of Bharat and the Aaryans considered Mlechchas on account of association with them spread to the west and all the countries of the world came to be occupied by them one after another. The same stock of Aaryans developed different features and qualities due to the influence of the different climates, time and environments and developed into the so called different races.

Ancient Bharat.

Ancient Bharat was bounded by the Seas on the east and west, the Himalayas on the north, and the salt sea to the south of the Equator on the south. The sea on the west was the Atlantic sea. Lanka, the island of our ancient literature is on the southern boundary, to the south of the equator. It is not to be identified with Ceylon. Lanka has been so submerged in the sea.

Bharat extended from longitude 50° to the west of Lanka, on the equator, to 50° to the east. Within these boundaries North Africa on the West and Indo-China etc., in the east were all included. Our Puranas say that about 5 crores or 50 millions of years back, Southern Bharat up to about 8° latitude to the north of the equator had sunk under the sea. That there was a continent known as '*Lemuria*' in this region which extended from Africa to the east right up to America about 3 crores or 30 millions of years back is vouched by modern Geologists. In the same manner the land connecting East Africa with Western Bharat must have been submerged in course of time in the distant past. Modern Geologists again vouch that this was the Gondwana-land submerged under the sea three crores or 30 millions of years back. The rivers of Bharat that flow into the Western sea

like the Saraswati and the Sindhu must have flowed through this Gondwana-land, through Africa and joined the Western Sea somewhere between the 47th and 50th degree of longitude to the west of Lanka on the equator, on the North-west. Bharat must have extended up to Herat on the eastern frontier of Persia. Seisthan or Sakasthan, a southwestern province of Persia and its neighbouring region formed part of Bharat in those days according to conclusive evidence. There was no Red Sea in those days. It was land. The Sahara Desert was in those days a sheet of water within Bharat. (Vide Brahmanda Srishti Vijnana in Telugu by the author, (History of the universe).

The shastras refer to hybrid classes resulting from irregular union of men and women belonging to different castes among the Aaryans in defiance of the regulations laid down in the Aaryan Dharma. The codes of the land, the Smritis, enjoined on the king as one of his foremost duties, the preservation of the purity of each caste and the conformity of its members to the regulations prescribed in the Shastras in all aspects of social life and therefore such hybrid classes resulting from irregular unions of members of different castes were kept apart and outside the pale of the Aaryan society of the fourfold castes. In particular, of such irregular classes, those resulting from the union of women of higher castes with men of lower castes were excommunicated and allowed to reside only outside the village limits and known as outcastes. In the Manu Smriti some 64 classes of outcastes of this kind are mentioned such as Andhra, Pundra, Sabara, Pulinda, Mutiba etc, also mentioned in the Aitereya Brahmana. It was not possible for such in those days to form themselves into big communities. The laws of the state prohibited the acquisition of real property by them and movement in the country in large numbers. The social system was so organised that they could follow some specified vocations set apart for them and lead independent lives, subject to some restrictions. Details of it are available in the Manusmriti.

Sakas, Yavanas and other excommunicated castes.

In ancient Bharat many branches of the Kshatriya caste developed rapidly and in large numbers. Some of them, that neglected the prescribed ritual and ceremonies of the Kshatriya caste were excommunicated from the Aaryan society. Saka, Yavana, Barbara, Paundraka, Odhra, Dravida, Kambhoja, Parada, Paplava, China, Kirata, Darada, Khasa, Hara, Huna, Rumaka etc., were all Kshatriya communities of this kind. They resorted to theft and banditry for livelihood and harassed the Aaryans. Manu says they were all counted among Dasyus. (Manu—10, 43—45)

The Dasyus we come across in the Rigveda were evidently such excommunicated groups of the Aaryans of Kshatriya caste.

The Rigveda specifically describes the Dasyus as the cousins of the Aaryans, and of the Aaryan stock.

श्रुति :- “यज्ञशार्दूल सो मुच्यो वार्यास्त सिंधुषु ”

(Rigveda 4—24—28)

“We pray to that Indra, who can protect us from the Aaryans of the Sapta Sindhu who harass us in diverse ways.”
(Rig. 4—24—28)

From this it is clear the enemies of the Aaryans who were harassing them were also Aaryans and were residents of the Sapta—Sindhu country.

“इमं इन्द्र भरतस्य पुत्राभ्यपिबन्ध पितुर्नमपित्वं ।”

(Rigveda 3—4—53—24)

Another prayer of the Aaryans to Indra referring to the enemies preparing to fight with them “Oh Indra, look at *these sons of Bharat*. They had never been friendly with us but ever hostile. Related to us and being of the same racial stock, they are advancing upon us like natural enemies, spurring their horses and carrying bows and arrows, swords and lances in their arms to use in battle against us”. Here they are clearly addressed as *Children of Bharat*.

“एतेन पाप्मानं द्विषेत् भ्रातृव्यं हन्ति ततो एव विजयते ।”

(Satapatha Brahmana 2—4—1—15)

“Let this sacrificial ritual destroy *these cousins* who hate us and thus give us victory.

In this mantra we hear that *the Dasyus who hated the Aaryans and waged wars with them were their cousins*”.

“एतच्छतभि यजमानो भ्रातृव्याय प्रहरति ।”

(Thaithiriya Samhita 1—5—7—6—2)

This Sataghni (weapon capable of destroying a hundred at one stroke) is employed by the Sacrificer who performs the sacrifice for the purpose, to destroy *their cousins* the Dasyus.

So the Vedas themselves bear out that Aaryans and Dasyus were not different races but allied communities descended from the same racial stock and their loyal vedic observance on the part of the Aaryans and neglect of it and hostility to it on the part of the Dasyus was the source of their mutual differences and animosities and the Dasyus were therefore called Anaaryas, Ayajvas (those who do not perform sacrifices), Dasyus, Mlechchas etc.

Even the terms Aarya and Dasyu we owe to the Vedas. Till they made their acquaintance with the Vedas, westerners were unaware of them.

As the wars went on incessantly between the Aaryans and Dasyus, the peace loving Aaryans divided the country (Bharat Varsha) into two parts, and yielded to the Dasyus (the Kshatriyas who had become Dasyus) all the portion of Bharat to the west of the Indus, the regions of modern Bharat, occupied by the Non-Aaryans, and the regions of Northern Africa which were part of ancient Bharat and confined themselves to the region of Bharat to the east of the Indus.

(Bhavishya Purana 3—3—2—20, 21)

The country to the east of the Indus, inhabited by the Vaidik Aaryans came to be known as '*Sindhusthan*', now called '*Bharata-khanda*'. The country to the west was known as Mlechcha Sthan, the land of the excommunicated Aaryans.

The spreading of the excommunicated Aaryans all over the World.

In spite of this assignment of one half of the land for their exclusive occupation, since they belonged to the stock of the heroic kshatriyas of the Solar race and resorted to theft and raiding as their main occupation, the Dasyus continued to invade Bharat, raid and loot the villages and towns across the border which they could reach, carry away the women they could seize and thus to harass the Aaryans always in every way possible. The Aaryan princes used, from time to time, to go to war with them and to keep them within their bounds. In course of time, gradually these Mlechchas, or Dasyus, or excommunicated Aaryans turned westward and proceeding to several countries in Asia, Africa and Europe, colonised and established kingdoms of their own in those countries. Among them the '*Yavanas*' settled in modern Greece, giving it the name, after them of '*Ionía*.' Abhisara, Uruga, Simhapura, Divya Kataka, Uttara jyotisha—these five kingdoms to the west of Kashmir (i. e. modern Afganistan etc.) in modern Bharat were the original homelands of these Yavanas in ancient Bharat. Long afterwards in the 10th century B. C., another uncivilised Barbarian people the Greeks, conquered these Ionians of Ionía (or modern Greece), lived with them there and gave the country its modern name of Greece. The civilisation of Greece is thus fundamentally the civilisation of Bharat carried over by the excommunicated Yavanas of Bharat when they migrated to modern Greece and colonised it. These Yavanas were not mere hordes. They had their own kings and their migrations and invasions were all carried on under the leadership of these kings.

Even the Aaryan princes of Bharat used to employ the soldiers of the excommunicated Kshatriya castes such as the Yavanas and Sakas, in their armies, though in separate contingents. Since they depended on their arms for their livelihood, they used to serve with loyalty under any prince who employed and maintained them. The Yavana women too were remarkable for their beauty as well as physical prowess and hence employed as home guards and personal attendants in the courts of the Aaryan princes.

The Yavanas had great aptitude for astronomy. The Mahabharata says there were many experts in that science among them. The Yavana Rishi who was the author of Yavana Siddhanta an ancient text on Astronomy was a Yavana Brahmin. Though the Yavanas were Dasyus, descendants of Aaryans who had neglected the Aaryan traditions and ritual and therefore excommunicated from the Aaryan fold, they still maintained the old four fold division into castes among themselves. Kalhana in his Rajatarangini mentions one 'Loshtaka' as a Yavana Brahmin who was in the court of Kalasa 1078—88 A. D., the 130th king in the list of Kashmir kings and that he was a renowned scholar in Astronomy. In the 5th canto, page 532 of the Aandhra Devi Bhagavata of Papayaradhya there is the story of one "Samadhi" a Vysya of the Kirata sect. This must have belonged to the period subsequent to that of the Ramayana. Thus though the Kshatriya branches such as the Sakas, Yavanas, Hunas etc., had been excommunicated and become Mlechchas or Dasyus, along with them the members of the other castes of their countries had also discarded the Aaryan traditions and ritual, and they all continued to live with the same social structure of division of the community into the four castes.

In the 12th century A. D., when these Yavanas etc., of the north west of Bharat were converted to Mohammadanism, their original names were lost and forgotten.

The spread of the Aaryans over Bharat.

The Aaryans who dwelt in the region between Brahmavarta and Madhyadesa, gradually increased in numbers and extending to the east of the river Saraswathi, to the west and to the south, in course of time, spread themselves over the whole of Bharat. But everywhere, along with the Aaryans of the four castes there were some of the excommunicated classes, living outside the limits of the villages inhabited by the Aaryans of the four castes. The Aaryans of the four castes and the excommunicated classes outside the Aryan society and living outside the village limits carried on amicably each group confining themselves to the limits and vocations prescribed for them, and progressed by mutual cooperation, and unity. Those who could not fit into this pattern of social cooperation but transgressed the limits and indulged in antisocial activities were driven out of the country. Thus all over Bharat from the Himalayas in the north to Cape Comerin in the south, wherever the Aaryans spread or settled down, along with the four castes of the Aryan society the excommunicated groups out—side the four fold, also accompanied them and settled down in separate hamlets on the outskirts of the villages. All these came to be known and named after the regions where they settled down—

(Mand 1C—21, 22, 23.)

All these outcastes on the outskirts of the Aryan four fold society were all descendents of the same Aryan stock originally and not foreigners or of non-Aryan descent.

The Aandhra Country.

In this context of racial progress and occupation of the country, a famous prince by name Bali, of the 13th prominent dynasty of kings descended from Anu or the fourth son of Emperor Yayati of the Lunar dynasty, happened to have held sway and ruled over the entire region from Bengal in the east down to Madras in the south. His forefathers

had also ruled over the same region which was known as the 'Praachyaka kingdom'. All through this kingdom the four castes of the Aaryans were living side by side with the outcastes and other miscellaneous hybrid groups resulting from prohibited inter-caste unions. The king and the people belonged to the Aryan fold and observed the customs and traditions of Aryan culture. Bali, the king of Praachyaka had six sons, Anga, Vanga, Kalinga, Sumha, Pundra, and Aandhra, by name. After the demise of the father, these six princes divided his kingdom among themselves and each ruled over his part and gave it his own name. This is the version in the Bhagavata 9-23-5, 6.

“अथैवमकलिगार्वाः सुवपुडां प्रवर्जिताः ।

वजिरेद्विर्द्वितमसौ बलेः क्षेत्रे महीक्षितः ॥

चक्रुस्तान्नान्न विद्वान् पट्टिमान् प्राच्यकांश्च ते ॥”

(Bhagavata 9-23-5, 6).

“By the grace of the sage Dirghatama, king Bali had six sons by name Anga, Vanga, Kalinga, Sumha, Pundra, Aandhra. They became the rulers of Praachyaka Desa, (the eastern kingdom) and ruled over it giving the six regions of it over which they ruled, their own names respectively.”

This is also the version we find in the Telugu Bhagavata by Bammera Potana 9th canto - 635. In general, the Puranas declare that the princes descended from Emperor Yayati of the Lunar dynasty became the rulers of different parts of the country, changing their previous names and naming them after themselves.

S. No.	Name of the King.	Name given to the Kingdom.	Name of the People.
1.	'Kuntala', of the seventh generation from Yayati, among the descendents of Yadu, son of Yayati.	Kuntala Dera	Kuntalas
2.	.. of the ninth generation 'Mahishmanta'	Mahishmatipura	Mahishmantas

3. „ of the descendants of
Kroshtu and of the 15th Vidarbha Desa Vidarbhas
generation from Yayati;
‘Vidarbha’
4. „ descendants of Vidarbha
and of the 20th generation Chedi Desa Chaidyas
from Yayati; ‘Chedi’
5. Descendent of Puru, son of
Yayati and of the 20th Hastinapura
generation from Yayati;
‘Hasti’.
6. Descendent of son of Yayati
and of the 26th generation Kurukshetra Kauravas
from Yayati; ‘Kuru’.
7. Descendent of Druhyas,
son of Yayati and of the
fifth generation from Gandhara Desa Gandharas
Yayati; ‘Gandhra’.
8. Descendants of the 10th Yavana, Bahlika, Yavanas,
generation 100 princes Turushka, Bahlikas
who became rulers of the Saka Turushkas
foreign lands in Central Pallava Sakas, Pallavas
Asia Yavana, Bahlika, Kampila (Kabul) Kampilas
Turushka, Saka, Pallava. (Kabulis)
Kampila
9. Descendent of Anu 10th
generation from Yayati, Usinara Desa Usinaras
‘Usinara’
10. Descendent of Anu son of
Yayati and of the 12th Vrishadarbha- Vrishadarbhas
generation from Yayati Desa
‘Vrishadarbha’.
11. Descendent of the 12th
generation ‘Savira’. Souvira Desa Souviras

12. Descendent of the 12th
generation ‘Madra’. Madra Desa Madras
13. Descendent of the 12th
generation ‘Kekaya’. Kekaya Desa Kekayas
14. Descendants of Anuvu,
son of Yayati and of the
16th generation from
Yayati. ‘Anga’ Anga Desa Angas
15. „ „ „ ‘Vanga’ Vanga „ Vangas
16. „ „ „ Kalinga Kalinga „ Kalingas
17. „ „ „ Sumha Sumha „ Sumhas
18. „ „ „ Pundra Pundra „ Pundras
19. „ „ „ Aandhra Aandhra „ Aandhras
20. Decendents of Turvasu, son of
Yayati, and of the 11th generation
from Yayati; *Pandya*. Pandya Desa Pandyas
21. *Kerala* Kerala „ Keralas
22. *Chola* Chola „ Cholas
23. *Kulya* Kulya „ Kulyas
24. Of the second generation from
Vaivasvata Manu; *Karusa* Karusa „ Karusas
The parts of Jambudwipa, named after kings, sons of
Rushabha.
25. *Bharata* Bharata Varsha Bharata
26. *Kimpurusha* Kimpurusha „ Kimpuru-
shas
27. *Hari* Hariversha Harivershiyas
28. *Ilaavruta* Ilavrutavarsha Ilavritas
29. *Ketumala* Ketumalavarsha Ketumalas
30. *Bhadraswa* Bhadrasswavarsha Bhadrasswas
31. *Ramyaka* Ramyakavarsha Ramyakas
32. *Hiranyaka* Hiranyakavarsha Hiranyakas
33. *Kuru* Kuruvarsha Kuruvarshas

Swayambhuva was named 'Bharata' and gave the name 'Bharatavarsha' to our country. Later Naabhi who became king changed it and named it after himself "Ajana-abha."

- | | | |
|---|-----------------|---|
| 34. Naabhi | Ajanabha varsha | Ajanabhas. |
| 35. Bharata, son of Rishabha
and grandson of Nabhi
'Jadabharata'. | Again renamed | 'Bharata Varsha' Bharats or
Bharatiyas |

Thus kingdoms were named after the kings and the peoples after the names of the kingdoms. In the same manner the region ruled over by prince 'Aandhra' was known as "Aandhra Desa" and the people of this region, through which flow the sacred rivers of Krishna and Godavari, and the people of the Aryan fold, divided into the four castes, and the outcastes of the same Aryan stock but descended from the offspring of irregular and prohibited inter-caste unions, living in this region all came to be called 'Aandhras.' The descendants of the Aryans originally living in Brahmavarta, who gradually spread over the entire country of Bharat, came to be called after the regions which they inhabited and the regions themselves after the princes who ruled over them. Thus the Aryans living in 'Aandhra' came to be called 'Aandhras'. They were not a separate non-Aryan people but Aryans, who came to be called Aandhras, at a point in their history. In the same manner the Aryans who inhabited the Dravida, Karnata, Kerala, Maratta, Gujarat and Sindhu are called Dravidas, Karnatakas, Keralas, Marattas Gujaratis and Sindhis, after their states, to this day. All these are the descendants of the same stock of Aryans and not different races. The outcastes living with the caste people in these various kingdoms or regions also bear the same names.

Simply because they have come to be known after the different regions they inhabit, they should not be deemed a different people from the Aryans. It was the one Aryan race that branched off and spread over the whole of the earth. There were four castes (Varnas) among the Aryans; the mixed castes

resulting from irregular intercaste unions, lived with the Aryans and those who had neglected and discarded the Aryan traditions and culture evolved their own social codes and lived freely, known as Dasyus, Mlecchas, Anaaryas etc., and were therefore excommunicated, became Dasyus and other numberless branches. Of them the Dasyus, migrated to Asia Minor, Europe, Africa, Central Asia and occupied those regions.

Aryan colonisation of Central America.

Aryans of the four castes (Varnas) along with the outcastes came to occupy the submerged continent of Lemuria, to the east of Bharat, and beyond it the region we now know as Central America. Red Indians the original inhabitants of America, from times immemorial should all be recognised as the descendants of Vaidic Aryans (of the four varnas) who emigrated from Bharat and colonised the region in very ancient times. "They worship in their homes to this day the sacred fire maintained unextinguished through the last four or five thousand years. Every morning, they bathe and offer the juice of a creeper Soma, as oblation to the sacred fire and then proceed to their respective vocations" writes Dewan Chamanlal in his book 'Hindu America'.

He had visited America and actually lived in the houses of the Red Indians and acquainted himself with the customs and traditions of the people directly. He opines that the Red Indians are the descendants of Aryan emigrants belonging to the subdivisions of Aandhras, Dravidas, and Nepalese. Thus it is obvious that Vaidik Aryans known as Aandhras emigrated from South India to the Submerged continent of Lemuria, now become the Pacific ocean, and the islands to the South of it Sumatra, Java etc., and a large part of the American continent and lived there crores of years back.

The people now called Aandhras are descended from the pure Aryan stock. The region inhabited by them was part of the 'Prachyaka country' in Bharat, and they were 'Prachyakas' Aryans who lived in the east of Bharat. When prince Aandhra gave the name 'Aandhradesa' to the part of the country which

fell to his share and was ruled by him, all the Aaryans of the four castes or Varnas living in the region, along with the out-castes and the Dasyus living with them, all came to be called Aandhras. One of the languages spoken by them, Telugu, came to be called Aandhra. From "Deva Nagari," the language of the gods, Sanskrit, from Sanskrit Prakrit, and from Prakrit by corruption and change, the different modern Indian languages like Telugu etc., were derived in course of time. This Telugu, after several changes in pronunciation and script from time to time, earned the name of the country 'Aandhra.' There is no basis for the theory that Telugu and Aandhra are different languages or at any time were so, different languages.

Age of prince 'Aandhra.'

From the commencement of the present cycle of Srishti or creation, up till now, 5057 Kali, 165, 58, 55, 057 years have passed. Within this time the periods of six Manus have passed. The first Manu was Swayambhuva Manu, The second was Swaro-chisha, the third Uttama, the fourth Thaamasa, the fifth Raivatha, and the sixth Chaakshusha. Of the period of the seventh Manu (the present Manu) Vaivaswatha, 27 Mahayugas have passed, each of the duration of 43, 20, 000 years. In the 28th Mahayuga the first three Yugas that have passed away account for 38, 88, 000 years. In the 28th Kali yuga 5057 years have passed away and we are in the 5058th year. In the 24th Mahayuga of the 7th Manu's time the great war between Rama and Ravana described in the Ramayana occurred. So it must have occurred over 1,78,00' 000 years back. Or if it occurred, according to the opinion of some, in the Treta of the 28th Mahayuga it would be 9, 00, 000 years back. Dasaratha, the father of Rama was a prince of the Solar race. King Romapada of the Lunar race was a bosom friend of Dasaratha. *Dasaratha had lent his daughter 'Saanta' to Romapada for bringing up, as he the later was childless.* 'Usinara' and 'Titikshu', were brothers. Romapada was a descendent of the 7th generation from 'Usinara'. The descendent of the 6th generation from Titikshu, brother of Usi-

nara, was the king 'AandhraRaja'. Hence Romapada, Dasaratha and king 'Aandhra' must have been contemporaries. (Vide Bhagavata 9—685, 86)

The Aryan Aandhras.

The Aandhras who were only a branch of the Aaryans were magnanimous. They were heroic warriors and ruled for a long time to the satisfaction of the people. Their history in outline is attempted below. There is a reference to these Aaryan Aandhras in the Ramayana, in the context when Sugriva despatches his Vanaras in various directions to search for the missing Sita. In Devi Bhagavatha, the Kshatriya prince of Ceylon is stated to have started negotiations for giving his daughter in marriage to the king of Aandhra. In the Maha Bharata, in the description of the conquests in connection with the Rajasuya sacrifice, the Aandhra country is mentioned in the list of kingdoms subjugated by Sahadeva.

(Sabha parva-Digvijayaparva Chapt. 31)

In the Aswamedha Parva of the Mahabharata in the fourth canto it is stated that Arjuna who accompanied the sacrificial horse to the South conquered in the succession the various countries, on the south coast Dravida, Aandhra, Pandya, Maahishaka, Kerala and Karnata. In the story of princess Usha, among the portraits shown to her by her talented companion for identifying the prince she had seen in her dream and been fascinated by, that of prince Aandhra is also included. Thus even previous to the time of the events of the Ramayana story, in the time of king Dasaradha it is clear from authentic records that a part of the Praachyaka region was known as 'Aandhra Desa' and therefore there is no need for, and no importance need be attached to, the purely conjectural theories and fictions which hold the field unfortunately regarding the origin of the Aandhras, their country and their language.

The Mahabharata war took place 36 years before the commencement of the Kali Era. The Kali Era began in 3102 years before Christ. So the Great war belongs to 3138 B.C. Soon after

the close of the war i.e. in 318 B.C. Samadhi or Mauryari of the Brahadratha dynasty was crowned king of Magadha at its capital 'Girivraja' according to the unanimous version of the Matsya, Vayu, Brahmanda Bhagavata and Vishnu Puranas and the Kaliyuga Raja Vrittanta.

The Royal Dynasties of Magadha.

S. No.	Name of Dynasty.	No of Kings.	Period of reign	From B. C. to—
1.	Barhadradha	22	1005	3138-2132
2.	Pradyota	5	138	2132-1994
3.	Sisunaga	10	350	1994-1634
4.	Nanda (Mahapadmananda and his 8 sons, altogether 9 kings reckoned as two generations by historians.)	2	100	1634-1534
5.	Mauya (founder Chandragupta)	12	316	1534-1218
6.	Sunga	10	309	1218- 918
7.	Kanwa	4	85	918- 833
8.	Aandhra	32	506	833- 327
9.	Aandhra Bhrithya alias Gupta	7	245	327- 82
10.	Panwar or Paramara beginning with Vikramaditya the 8th prince of the dynasty.	24	1275-B.C. 82-1193 A.D.	

The eighth in the above list of the dynasties that ruled over Magadha is the 'Aandhra dynasty'. From the time of the king Aandhra who gave his name to our country and people the Aandhra kingdom was ruled by Aandhra kings separately. The known history of Aandhra king's dates from Kali 2269 or B. C. 833. Srimukha, an Aandhra in the service of Susarma the last prince of the Kanwa dynasty of the Emperors of Magadha, rose gradually to be minister of state and commander of the armed forces and enlisted an Aandhra army in the service of the Magadha king and finally, perhaps with the help of his Aandhra army, killed Susarma the king and, usurping his place, became the ruler of the Magadha

Empire which extended at the time all over Bharat from the Himalayas to Cape Comerin.

The Satavahanas. (Aandhra Emperors)

The Aandhra emperors that ruled over Magadha are described with the patronyms of Saatavahana and Saatikarna in our Puranas. The same titles are found in their inscriptions also. The Aandhra dynasty of Magadha is known as the Aandhra Satavahana dynasty. Saata means a lion. Saatavahana therefore means one with the lion for his conveyance. The kings with the image of a Saatavahana as their emblem on their flag are Saatavahana kings. The Aandhras as a race show special regard and love for the lion. A woman riding on the lion 'Simhaatha' is a popular deity in their religious literature and in the images of goddesses carved on the walls in their religious institutions.

In the Devi Bhagavata, goddess Katyayani is described as mounted on a lion while proceeding against the demons to destroy them. Everywhere in Aandhra on the walls of temples, the compound walls of private premises, by the side of the main gate of a building we find frequently the image of a lion. The Aandhras as the race may be said to have imbibed, by admiration leading to imitation, the qualities of the lion among the animals such as strength, valour, grandeur and magnanimity. They show an affinity to the lion in every way.

On page 129 of the 'Goshli' of March 1941 we find "Ever since the time of the Amarasvati Sculptures down to the recent time of 'Sata silpi' the lion seems to be emblem and the ideal of the Aandhra race. The god Narasimha, half-man half-lion, is the deity of several popular shrines in Aandhra. The Aandhras enjoy even to this day a reputation for impulsiveness, enthusiasm and zest for noble action, like the lion.

The privilege of being seated on the lion, the throne or seat of power is the ambition of every Aandhra. Many of them are named after their popular deity 'Narasimha'.

The peacock is the national emblem of the Burmese. The fish is the emblem of the people of Bengal as well as of Oudh.

The parrot of the Tamilians. King Rajaraja assumed a cow with its calf as his emblem. The Vijayanagara rulers adopted the Adivaraha (An Avatara of Vishnu) as their emblem. The Kalingas favoured the elephant. In the same manner the Saatavahanas, Aandhra emperors of Magadha had the warrior seated on the lion for their emblem" (Goshti paper.)

The Andhra dynasty of Emperors of Magadha.

S.No.	Name of the king.	Length of the reign.	period of reign in Kali era.	period of reign in Christian Era.
1.	Srimukha Saatakarni	23	2269-2292	833-810
2.	Sri Krishna Saatakarni	18	2292-2310	810-792
3.	Sri Malla Saatakarni	10	2310-2320	792-782
4.	Purnothsanga "	18	2320-2338	782-764
5.	Sri Satakarni	53	2338-2394	764-708
6.	Skandha stambhi	18	2394-2412	708-690
7.	Lambodara Saatavaahana	18	2412-2430	690-672
8.	Apitaka Saatavaahana	12	2430-2442	672-660
9.	Meghaswaati Saatavaahana	18	2442-2460	660-642
10.	Saata Swaati Saatavaahana	18	2460-2478	642-624
11.	Skandha Saatakarni	7	2478-2485	624-617
12.	Mrigendra Saatakarni	3	2485-2488	617-614
13.	Kuntala Saatakarni	8	2488-2496	614-606
14.	Soumya Saatakarni	12	2496-2508	606-594
15.	Saata Saatakarni	1	2508-2509	594-593
16.	Puloma or Puloma I.	36	2509-2545	593-557
17.	Megha Saatakarni	38	2545-2583	557-519
18.	Arishta Saatakarni (in the tenth year of his reign in B.C. 509 Sri Sankara was born.	25	2583-2608	519-494
19.	Haala Saatavahana	5	2608-2613	494-489
20.	Mandalaka Saatavahana	5	2613-2618	489-484
21.	Purindrasena Saatavahana	21	2618-2639	484-463
22.	Sundara Saatakarni	1	2639-2640	463-462

23.	Chakora Saatakarni	1	2640-2640½	462-411
	Mahendra Saatakarni	1	2640½-2641	461½-460
24.	Siva Saatakarni	28	2641-2669	461-433
25.	Gautamiputra Saatakarni	25	2669-2694	433-408
26.	II Puloma Saatakarni	32	2694-2726	408-376
27.	Sivasri Saatakarni	7	2726-2733	376-369
28.	Sivaskanda Saatakarni	7	2733-2740	369-362
29.	Yajna Sri Saatakarni	19	2740-2759	362-343
30.	Vijayasri Saatakarni	6	2759-2765	343-337
31.	Chandra Sri Saatakarni	3	2765-2768	337-334
32.	III Puloma Sri Saatakarni	7	2768-2775	334-327
505				

As per the list above the 32 Aandhra Saatavaahana emperors of Magadha ruled for 505 years on the whole from Kali 2269—2775 or B. C. 833 to 327 B. C. After them the founder of the Gupta or Aandhra Bhritya Dynasty, Chandragupta occupied the throne in B. C. 327 after putting to the sword the last two princes of the Aandhra dynasty, Chandra Sri and Puloma III. The king who then got himself crowned at Pataliputra, having annexed a considerable part of the Magadha state was this Chandra gupta I of the Gupta dynasty and not Chandra gupta Maurya, founder of the Maurya dynasty, as is commonly and erroneously supposed now-a-days. By this erroneous identification by the western (European) historians of India, and as a consequence of it to be in accord with that, by pushing forward and locating in B. C. 1500 the Mahabharata war which took place actually in B. C. 3158 and the coronation of Chandra Gupta Maurya of B. C. 1534 to B. C. 324, the antiquity of the entire history of ancient India has been reduced by more than 12 centuries. Details of this distortion (partly due to mistake and partly to deliberate mischief) are given in our other publication in English with the title 'The plot in Indian Chronology'. In B. C. 327 the Aandhras lost their power in the Magadha state, the Paramount power in Bharat at the time. Their empire came to an end; but not the saatavahana dynasty of Aandhra princes. The princes of the dynasty indulged in mutual quarrels, cut up the empire into bits, each declared himself independent and all reduced themselves to the position

and status of rulers of petty principalities. The royal dynasty split up into 12 branches according to the Puranas

“अग्निर्गणं संस्थिताः पञ्च तेषां वंशस्थे ये पुनः संवत्सरे भविष्यन्ति” इति ।

(Brahmanda Purana Chap. 77, Verse 171 or Vayu Purana Chapt. 99—357 Verse.)

Thereafter the princes of the Agni dynasty (a branch of the Saatavahana dynasty) might have branched off into various further subdivisions. Pallava, Cheta, Sena, Kadamba, Rashtarakuta, Vishnu Kundina, Brihatphalayana, Baena, Gaanga, Hosala, Rajaputra, Saalamkeyana, Vakataka, Vallabhi, Vaidumba, Nolamba dynasties were all connected with the Aandhra—Saatavahana dynasty. Even from earlier times as the eldest sons of the Saatavahana kings only succeeded to the throne by the principle of Primogeniture, the younger sons and sons-in-law of the kings of the different generations were perhaps provided for by being made the chiefs of small principalities in Raajaputana. The present Rajput royal dynasties might have thus come into being, such as Pramara or Paramara Chapahani or Chahaman, Sukla or Chalukya, Parihara or Pratihara, the four Agni dynasties. These royal dynasties are otherwise known as Brahma-Kshatras, as the founders of the above named four dynasties were all Brahmins well-versed in the Vedas.

The Bhavishya Purana—Pratisarga parva declares Pramara was a student of Saama, Chapahani of Yajus, Sukla was versed in the three Vedas (Rig, Yajus and Sama) and Parihara was a student of Adharvana. In Kali 2710, i.e. B. C., 392, these four scholars and sages were made to perform sacrifices on Mount Arbuda or Abu in Raajaputana, with the object of developing in them the martial spirit (Kshatra Tejas) and they were made the kings of the four parts of the country. Details of this account of the origin of the royal families of the Agni dynasty are available in the last chapter of this book “Kings of Agni Vamsa”. Kalhana in his Rajatarangini says princes descended from the Andhra Saatavahana dynasty were ruling in the eighth century after Christ,

in Kashmir, Lahore, Abbisara, Uraga, Simhapura, Divyakataka, Uttara Jyotisha,—the first two now forming part of Kashmir and the last three in modern Afghanistan, all the five, Yavana kshatriya kingdoms. The Lohaar and Hindu Saahi princes are descendents of the Aandhra Saatavahana and the Thomara dynasty derived from it. The famous emperors Vikramaditya, Saalivahana and Bhoja belonged to the Pramara or Paramara or more well known as Panwar dynasty deriving from the Andhra Saatavahanas. The Chapahani were also known as Chahaman, those of the Thomara branches followed the Kshatriya traditions and customs and were reckoned as Kshatriyas proper in the Puranas too. The famous historical personages Prithviraj, Jayachand and Rani Samyukta all belong to the Thomara dynasty. The Sukla or Chalukya princes are well-known among the rulers of Southern India. Of them one branch known as the Eastern Chalukya ruled over the regions of the eastern coast land and another known as the Western Chalukya ruled in the west. The famous king Raja Rajanarendra, who patronised and sponsored the literary effort of the translation of the Mahabharata into Telugu, belonged to the Eastern Chalukya dynasty. During the centuries after Christ, the Chalukya princes deemed it more honourable to style themselves Kshatriyas and managed to link up the founders of their dynasties with ancient Kshatriya princes and got such lists of their descent recorded in the inscriptions of their times. The Pariharas ruled in Bengal. The Brahmins of the Sakti worship cult in Bengal belong to this branch of Agni Kshatriyas or Brahma-Kshatras.

The kings of the Kadamba Dynasty.

Mayura Sarma, founder of the Kadamba dynasty of princes who ruled in Kerala or Malayala country, also belonged to the Aandhra Saatavahana dynasty and became the ruler of that part of the country in the 6th century B. C. Kaakutsa Varma a prince of this dynasty was ruling there in B. C. 550 (Vide Ancient Dekkan P. 27)

As there were no brahmins in Kerala at that time king ‘Mayura sarma’ sponsored the migration of a group of Brahmin

families from his birth-place Ahi-Kshetra (Sarpavaram as it is now called) a village in Godavari District and settled them in his kingdom. In the 'South Indian castes and sects', a publication of the Madras Government in seven volumes, it is stated with reference to the Brahmins of Kerala:—"In some of the ancient texts of Brahmins in manuscript, it is recorded that, in the reign of king Mayuravarma of the Kadamba dynasty, some Aandhra Brahmins were encouraged to migrate to South Kanara. Subsequent to the legendary curse of Parasurama till this migration of Brahmins from Ahi kshetra in Aandhra under the patronage of king Mayura sarma of the Kadamba dynasty, there were no Brahmins in Kerala."

Inscriptions reveal that the founder of the Kadamba dynasty of princes who ruled with Banavasi in North Kanara as their capital, was Mayuravarma (The name is variously recorded as Mayura varma and Maurya Sarma). He was the founder of the brahmin dynasty of princes known as "Kadamba."

The traditions and written records of the Nambudri Brahmins of Kerala extend back to 'Mayuravarma.' The Brahmins imported by Mayura varma were at the time of their migration the disciples and followers of the famous Kumarila Bhatta or Bhattacharya but after the migration they accepted the principles and became the adherents of the philosophy of Sri Sankara (birth 509 B. C.) which prevailed in Kerala.

In the fifth volume of the same publication Sri Subramanya Ayyer writes:—"The Danta Kadha list in Kerala Mahatmya declares that the Nambudri Brahmins of Kerala were the descendants of immigrants from "Ahi kshetra".

The sentences are a quotation from the ancient Sanskrit books 'Kerala Mahatmya' and 'Keralotpatti'. 'Aandhra prachelana or 'Aandhra movements', a small publication of the Aandhra Mahasabha, immediately after the first conference of the Aandhra Sabha, also claims that the famous historical personages of Mayura varma, Bhattacharya and Sri Sankara were all Aandhras. Several of the Danta stories also support the claim.

Even V. A. Smith admits, in p. 43 of his history of India that the kings of the Kadamba dynasty who ruled over the region

comprising the Kanara and the northern districts of Mysore from the 3rd to the 6th centuries after Christ, were Brahmins. Thus the Kadamba princes who ruled over Kerala from the 6th century before Christ to the 6th century after Christ and the Brahmins who migrated to the Country along with them and under their patronage were all Aandhras.

Among the Brahmins who thus migrated from Ahikshetra (अहिक्षेत्र or Sarpavaram, a village in the Godavari District) to Kerala under the patronage of Mayura-Sarma the Brahmin ruler of Kerala, there was a brahmin scholar of the name Sivaguru who settled down in the village Kalati in Kerala. To him, after he had settled in Kerala, was born 'Sri Sankara the first.' So Sri Sankara the Great Adwaitic Philosopher and the Nambudri Brahmins were all of Aandhra descent. 'Sri Ramanuja' the Great protagonist of 'Visishtadwaita' bore the surname (family name) "Aasuri". Surnames or house names constitute a distinguishing feature of the Aandhras, among the different peoples of south India. Tamilians have no surnames or house names. So Sri Ramanuja should be deemed to belong to a family of Aandhra brahmins, who had migrated to the Tamil country and settled down there some generations previous to him. Even so, 'Madhva-Acharya,' the great exponent of the 'Dwaita system' of philosophy bore the surname of Nadiminti. (नदमिन्ति) He should be similarly deemed to belong to an Aandhra brahmin family that had migrated to the Kannada country and settled down there, Sri Tallapaka Annamacharya, and his son Sri Tiru vengalayya who lived in the 15th century, and Kshetrappa of the 7th century who composed the songs known after him and the famous Thyagaraja of the 18th century, author of the immortal songs inculcating and expressing at the same time the principles of devotion (Bhakti) enlightenment (Jnana) and renunciation (Vairagya) all these celebrated musical composers were of Aandhra descent though belonging to families that had migrated to and settled down in several parts of the other regions in South India. The great scholar Kumarila Bhatta of 557 B.C., who stemmed the advancing tide of the Jaina and Boudha religions and safeguarded the ancient Vaidic religion of the country, was

an Aandhra. The great savant 'Vidyaranya' who wrote authoritative commentaries on the four Vedas and preserved for us knowledge of the contents of the Vedas to this day was an Aandhra. Hence the sage 'Appayya Dikshitha' declares "It should be deemed a great good fortune to be born an Aandhra, to claim the Aandhra language as ones mother tongue, to live in Aandhra Desa, further to the Vaidic cultural tradition and then to be a student of the Yajurveda. It is a good fortune possible only for one with rare accumulated merit." It need not be mentioned that he himself was an Aandhra (though he is said, by some, to belong to the Dravida branch; even if it is conceded, it only means he belongs to a group of Dravida or TAMILIAN families that migrated to Aandhra in the remote past, settled down there in such remote past that they had long ago forgotten and given up the use of the TAMILIAN language even in their homes, and made the Aandhra language their mother tongue. Even then we have every right to claim him to be an Aandhra. There are several other great personages among Aandhras in every period—ancient and modern.

Exponents of the Saiva cult of Hinduism.

The spread of the Jaina religion in the Aandhra country was effectively resisted by many leaders of the exponents of the Saiva cult of Hinduism. As most of them were Aandhras we mention them here.

1. Sri Revanasaraadhya—Born in the village of Kolanupaka in the Bellary District, to the north of Sri Sailam, or at Kolanupaka another village of the same name in the state of Hyderabad, to the North west of Sri Sailam, as some opine; in a family belonging to the Atreyasa gothra, by the grace of Lord Someswara linga.

2. Udbhataradhya:—He belonged to the 'Bharadwajasa gothra. He was 'Vidyapati in the court of Jayapida, the Kashmir king A. D. 569—620.

3. Marula Siddha—He also belonged to the Bharadwajasa gothra. He established a Saiva Mutt named "Marulasiddha Mutt in the Mahratta country.

4. Pallinsadha son of Ekoraamasaraadhya.— Tradition alleges that he had once pleased a thirsty king in summer by excavating a tank at Kolanupaka and the king granted to him a village known as Mallampalli as Agraharam. Thereafter his progeny acquired the surname of Mallampalli. He belonged to the Harithasa gothra. He is an Aandhra.

5. Sri Nilakantha Sivacharya, son of Sri Visweswarasaraadhya and Srimathi Gowridevi, belonged to the Bharadwajasa gothra and lived at Kaleswaram in Karimnagar district in the Hyderabad state. He had four sons by name Someswara, Aghoranadha, Kaleswara and Sri Giriswara.

This Nilakanthacharya wrote commentaries on the three great religious texts of the Hindus, whose authority is accepted by all scholars of philosophy of Saiva Visishtadwaita. (शैविशिश्टवैत) The Prasthanas thraya comprising Brahmasutras, Upanishads and Bhagavad Gita. It is claimed, that he was initiated (into Vedic learning through Upanayana) by Boddhayanah Maharshi, in the book Nilakantha Vijaya. He was an Aandhra.

6. Sri Viswaaraadhya (विश्वाराध) son of Sri Someswara and Srimathi Bhavani belonging to the Kasyapa gothra and the village of Paalakurthi in the Hyderabad state. He belonged to the Ivaturi family, Aandhras. It is supposed that he lived in the 12th century B. C. But further investigation is necessary before we can assert it.

7. Sri Vemanaradhya son of Sri Mallikarjuna, and Srimathi, name not known, of the surname Mulugu and Kaundinyasa gothra, lived at Belidevi, a village near Mulugu in Hyderabad, supposed to belong to the 12th century after Christ.

8. Sriipathi Panditha—native of Srisaila, son of Sri Mallikharjuna and Srimathi Bhramaramba, preceptor of a king by name Anantha bhupala. He lived at Vijayawada in the 11th century, an Aandhra.

9. Sivalenka Kunchena panditha—native of Kalahasti, of the Saankhyanasa gothra, grandson of Somasambhu. He was the head of the 'Golaki Mutt in Gauda or Orissa; supposed

to belong to the 11th century but there is need for further investigation.

10. Mallikarjuna Panditha, native of Drakshrama in the Godavari District, son of Sri Bhimena Pandita and Srimati Gowremba, of the Gowthamasa gothra, author of Sivathathwananda Lingodbhava Devagadya Amareswaraashtaka and several other books. An inscription giving us details of his life has been discovered at Chandavolu in the Bapatla Taluk in the Guntur District. A copy of it is available in the 'Sivathathva Sara' published by the Aandhra Sahitya Mandali. His surname is not known but after him, his descendents have been known by the surname of Mallikarjuna Panditharadhyula. They are all adherents of Vaidik tradition and culture and the caste system and propagated the Saiva cult within the Hindu fold of traditional social structure.

11. Visweswara Siva Desika—established and administered a Saiva mutt and propagated the Saiva cult effectively with the patronage of Sri Kakathi Ganapathi deva; author of several books—Sivathathva—rasayana, Purushardha sara etc.; preceptor of Sri Kakathi, Ganapathi Deva. His descendents are now known by the surname of Sivadevuni. They are of the Srivathsasa gothra and Apasthamba sutra of the Yajus sakha—Aandhra of the 14 century.

12. Mudigonda Virabhadra radhyulu—of the Bharadwajasa gothra, native of 'Telpeedu Agraharam' in Vinukonda taluk in the Guntur District, author of Siddhanta Uttara Kaumudi and Chinmaya Diksha.

Sivapurapu Brahmayya lingaradhyula of the Kowndinyasa gothra, patronised by the Maharaja of Venkatagiri and gifted by him with the Agraharam of Kunkupadu in Vinukonda Taluk. He was a contemporary of the famous minsters of the Nizam Akkanna and Madanna. His descendents are known by the surname of 'Sivapurapu'.

The Virasaiva Cult.

There is a sect of social reformers called Virasaivas (वीरशैव) among the adherents of the Saiva cult. The votaries of this sect

disregard the distinctions of caste, Varna and Ashrama, and profess all to belong to the one Lingadhari sect. They are social and religious reformers. Their cult is known as the 'Vira Saiva cult'. They do not respect the cast distinctions. The founder of this sect was one Basaveswara, an Andhra Niyogi brahmin of the surname 'Bandaru'. He was a native of Kalyanapura in Telangana. He was a minster of Bijjala during his reign (in the 12th century A. D.). He advanced social reform, disregarded the caste differences and the traditional ceremonial of initiation etc., and prescribed the phallic worship and wearing the Sivalinga on the neck as all sufficient. His maternal uncle, Baladeva, though he himself adhered to the traditional Hindu social observances and restrictions, gave his daughter in marriage to Basaveswara. So uncle and nephew were both excommunicated from the Brahmin fold. The followers of his cult are known as Lingayats and their cult is known as 'Lingayat' or 'Virasaiva'. These are also called as Lingabaliyas.

The Rajaputs.

The younger sons and close relations of the Royal families of the Aandhra Satavahana emperors settled in Rajaputana as the chiefs of small Principalities. They then came to be called and became well known as 'Rajputs'. They came to be divided into 36 clans in course of time. In the list available in the 'Prithviraja rasa' of the 16th century A.D., only 22 clans are mentioned. The remaining 14 clans might have been extinct by that time. The 22 clans mentioned therein are 1. Ravi 2. Sasi. 3. Yadu. 4. Kakutstha. 5. Paramara. 6. Sadavara or Thomara. 7. Chauhan. Chalukka. 9. Bhinmaka. 10. Silara. 11. Abhira. 12. Toyamata. or Makvana. 13. Chapotkata. 14. Parihara. 15. Dhaanya palaka. 16. Raajya. palaka. 17. Nikumpa. 18. Huna. 19. Guhila or Guhila-putta. or Guhilats. 20. Rathode. 21. Kaarattapaala. 22. Aniga (अनिग) of these.

1. The Kakutstha clan held sway in Gwalior
2. The Paramara in Malwa (Capital Ujjain)

3. Thomara in Delhi.
4. Chahumana in Sambhar.
5. Chandaka or Chamde (might be the Bhindaka in Jhijhet (modern Bundelkhand).
6. Silara in Thana
7. Abhira in South India.
8. Chapotka in Anahelwada
9. Parihara in Kanuj or Mandwon
10. Guhilats in Mewad and Mongrol in Kathiawad.

Yadav, Chati, Jhadeja, Chudasama are other clans proficient in warfare. They are found in Kathiawad in the principalities of Biyoma, Mathura, Mahavana etc., All the Rajput clans may be deemed to be descended from Brahmin founders related to the Aandhra Saatavahana dynasty.

The western historians of ancient India, and following them Dr. Bhandarkar too, describe them as descended from Hunas, Ghurjaras and other foreign races living on plunder and given to cruel massacres of women and children. Pandit Mohanlal Vshnui-lal Pandia, a historical scholar of the last century had refuted the theory seventyfive years back and proved conclusively that all the Ranas of Rajaputana belonged to Vallabhi royal dynasty, and were therefore of Brahmakshatra origin i.e. descended from Brahmins who had taken to the functions of Kshatriyas viz. warfare and administration. The Kanwa and Sunga dynasties of the Emperors of Magadha who reigned from B.C. 1218 to B.C. 833 were Brahmin dynasties. It is claimed by some that the founder of the Sunga dynasty was an Aandhra Brahmin of the Sunga Bharadwajsa gotra. Most of the historians are silent on the point. The Kanwas are Andhras without doubt. Sri Kanupuri Sitaramayya, himself belonging to the Kanwa Sakha writes thus.

The Kanwa sect of Andhras

"The sage Kanwa wrote a grammar for the Aandhra language. In an Aandhra grammatical treatise known as 'Adhokshaja Phakkika', the authors say:—

"वाक्पतिं पुष्पदंतं च काण्वं सोममधर्वणं ।
हेमचंद्रं नमस्कृत्य वक्ष्येऽधोक्षजं फक्किकम् ॥

"बार्हस्पत्यानि सर्वाणि काण्वे व्याकरणं विदुः ।
करोमधर्वणे शब्दं सर्वलक्षणं लक्षितम् ॥ (अधर्वणकारिका)

"आधर्वणादि काण्वानि बार्हस्पत्यानि संविदम् ।
कौमुदीमांशश्चन्द्रानां सूत्राणि च करोम्वहं ॥ (आश्वकौमुदी)

"We proceed to give an exposition of our 'Adhokshaja Phakkika' after making obeisance to apparently (the previous grammarians of Aandhra) Vakpathi, Pushpadanta Kanwa, Soma and Adharvana." Again the authors of the Adharvana Karikas—

"For those who are acquainted with the Barhaspathya principles and the grammar according to Kanwa, I proceed to explain the final comprehensive science of the word, Adharvanam." Similarly the author of Aandhra Kaumudi too acknowledges the authority of the grammarian Kanwa.

"With full knowledge of the principles of grammar according to Adharvana, Kanwa and the Barhaspathya principles I proceed to lay down the principles of and to compile the Aandhra Kaumudi, an authoritative grammatical treatise for the Aandhra language. So it is clear a Rishi by name Kanwa had compiled an Aandhra Grammar.

"There is reference to a river by name 'Kanwa' in Aandhra in the Bhimeswarapurana page 25, though we are now unable to identify the river. Sage Kanwa is the founder of a gothra and the father of Bodhayana, the author of the Sutras after his name. "Kaanwaaya Bo-oddhayanaya". (Bodhayana Gruhya Sutra. 3—13). In the Aditya Purana, Uttarakhanda, 2nd chapter 33rd verse:

"बोधायनं पितृत्वाच्च प्रशिक्षत्वादिबन्धने ।
याज्ञिकवैश्वदेवस्य शिक्षत्वात् कण्वोऽनून्वहतां महान् ॥

describes the greatness of sage Kanwa as due to 1 His being the father of Bouddhayana.

2. being the disciple of 'Yagnyavalkya' and

3. consequently the disciple's disciple (ie. Prasishya) of the Sungod as Yagnyavalkya is well known to have learnt the Sukla Yajurveda from the Sungod.

"This Kanwa was an Aandhra. Kanwa brahmins well-versed in the Kanwa branch school of Veda are widespread in Aandhra. They are known as Brahmins of the Pradhama Saakha and found in the vaidiks as well as the Loukika brahmins. The residence of this sage Kanwa is said to have been situated by the river "Kanwa." It is possible 'the Kanwa' was a tributary of the Krishna though there is no clear evidence as yet available to point to that conclusion definitely. It was this Kanwa who was the foster-father of Sakuntala, the famous heroine of our ancient literature. In the Kanwa Satapatha Brahmana, we find the story of this Sakuntala, and her son Bharata who became the emperor of Bharat. (139 th Kanda, 39 th chapter, 4 Brahmana 14 Kanwa).

"The Apsaras Sakuntala, belonging to Naalapitya, the hermitage of Kanwa, gave birth to Bharata by the king Dushyanta. This Bharata later on conquered the whole of Bharat and performed 100 Aswamedha sacrifices". So it is to be inferred the hermitage of Kanwa was called 'Naalapitya'. We find many in Northern India belonging to the Madhyandina Branch of the Sukla Yajurveda. The net result of inquiry is, the hermitage of Kanwa was situated on the river 'Kanwa' in Aandhra. Kanwa who wrote a grammar for the Telugu language, was an Aandhra".

Vedavyasa must have been born, without doubt, before the Mahabharata war which took place in B. C. 3138. Bhishma was 236 years old at the time of the war. Vedavyasa must have been about the same age. So he must have been born about 3138+236=3374 B. C. Vaisampayana was a disciple of Vedavyasa. Yajnavalkya learnt the Krishna Yajurveda from Vaisampayana. In consequence of a serious difference between the teacher and the disciple, Yajnavalkya propitiated the sun-god and by his

grace learnt the new Sukla Yajurveda and propagated it in the world. The Brihadaranyaka, one of the most important of the Upanishads, belongs to this Sukla Yajurveda. It was brought to the earth by Yajnavalkya.

So Yajnavalkya must have belonged approximately to 198 before Kali or 3800 B. C. Kanwa, a disciple of Yajnavalkya first learnt one branch of the Sukla yajus and hence it came to be known as the first branch 'prathama sakha' or otherwise 'kanwa sakha.' So we may safely conclude that Kanwa lived 5254 years back.

Bharata, the emperor of Bharat Sakuntala his mother and Dushyanta his father and Kanwa the father of Sakuntala all lived in the 4th pada at the end of Dwapara yuga, according to the puranas which means about 2,50,000 years back. So that this 'Kanwa' must be different from the Aandhra Grammian Kanwa.

Besides, from the inscriptions, discovered so far, details of several Aandhra royal dynasties belonging to the four castes are available. They are not touched upon here, as they are relevant only in a complete history of the Aandhras.

The Aryans and their various Branches.

All the people in the different parts of Bharat, following the customs and traditions of the Vaidic culture, including the caste system or Varna, and Ashrama, were all members of the Aryan race, whatever the language spoken by them. The Hindi speaking people of Uttarapradesh, the Bengalees of Bengal, the Beharis, the Kalingas, Odhras, Sumhas, Pundras, the Aandhras of Aandhra pradesh, the Tamilians, of Dravida, Keralas, Karnataks, the Maharattas, the Panchalas, the Madras, Kambhojas, Gandharas, Kashmiris, Nepalese, Thrigarthas etc. are all, all of them, pure Aryans. Along with them, the members of the mixed castes, resulting from prohibited intermarriages among the regular, castes, lived side by side with them, co-operating with them into the several activities of their daily lives.

Mlechhas & Dasyus

These terms were applied to the Kshatriya clans of Paundrakas, Odhras, Dravidas, Kambhojas, Yavanas, Sakas, Paradas, Palhavas, Chinas, Kiratas, Dravidas, Khasas, Barbaras, Haras, Hunas, Parasakas, Bahlikas etc., and the descendents of the one hundred sons of Turvasu, the son of Yayaati who had originally been living on the North-west of Bharat and from there migrated to and settled down as rulers of several kingdoms in central and western Asia, and their descendents. The region occupied by these Mlechhas of Bharatiya descent is now comprised in Turkey and Russian Turkistan. The people there have all been converted to Islam in recent times. Comparatively, in the 11th and 12th century of the Christian Era.

Of these, many of the excommunicated group of Bahlikas proceeded to the west beyond the Himalayas on the North and settled in the region with 'Balkh' as the chief city. The Sakas settled in Sakasthan, now the South-western region of Persia. The region occupied by the Parasakas came to be known as Paarasika. The Yavanas of the Bharatiya Yavana Kingdoms, of Bharatiya Yavana Kshatriya descent, had migrated in large numbers to Asia-Minor and further west and the region occupied by them came to be known as 'Ionia' and they came to be called 'Ionians' though they were only of Bharatiya origin.

In course of time about 1000 B. C., a barbarous race known as Greeks came down from the wilds of Northern Europe and conquered the Ionians and destroyed all their civilisation. There was a mixture of the two races, the conquerors and the conquered and from them the modern Greeks are descended. The conquerors called the country 'Greece' which was till then called 'Ionia.' But the Greeks also advanced in civilisation by racial mixture with the civilised Ionians, inheritors of the civilisation of Bharat, having been the descendents of Bharatiya emigrants though rebels & excommunicated groups. Both the stocks excelled in cruelty and their descendents therefore were doubly remarkable for their cruelty. They accepted mostly the names of the Ionians, who were the more civilised of the two.

So the barbarian tribes that had emigrated from Bharat in very ancient times to Persia and thence to Europe where they were dwelling in caves and the excommunicated kshatriya groups of Sakas, Yavanas, Hunas and Rumakas came together and gave rise by their mixture to a number of hybrid races of mixed origin in Europe.

Two western scholars, Kellar and Taylor, express themselves thus on the subject.

The Europeans became in time many races and tribes and they, mixing with the barbarians, became themselves savages, have been clearly proved by the researches of the European scholars." (Vide Kellar's "The Lake Dwellings" and Taylor's "The origin of the Aaryans").

The excommunicated groups of Dravidas (Aravas) occupied the region now come to be called after them Arabia. China came to be called after the Chinas. Daradas came to occupy Darada. By the colonisation by Barbaras, States in North and East Africa came to be known as Barbara states. The Hunas occupied a major part of Europe. The Haras remained in the states of hill tribes on the Northwest frontier province of Bharat. Some of them are now adherents of Islam. The remaining 'Haras' even now are adherents of Hinduism. Even now they are called Haras or Hurs. Thus the descendents of the Aryan race which had its origin in the 'Brahmavartha region' in Bharat came to occupy different regions all over the earth, develop different languages, customs and habits, with different national names and came to be considered different races.

That Bharat was the original home of the human race is directly vouched by this famous line "तदेतद्भारतं वर्षं सर्ववीजं द्विजोत्तमम्—" and echoed by all the authoritative ancient texts and traditions of the land unanimously. The Aryans of Bharat were the ancestors of all the members of the human race. The first member of the human race was Swayambhuva Manu. The descendents of Manu came to be called 'Manavas'.

The story of Viswamitra and his sons.

Long time after the Aaryans who had originally inhabited the Brahmavarta desa, had spread all over the country

in the Vaivaswata manvantara, in the 24th Mahayuga, after 17,28,000 years, the duration of the Krita yuga, and then 12,96,000 years, the duration of the Treta yuga, had almost passed, i.e. towards the close of the Treta yuga there was a prince by name Viswamitra. He was the ruler of a kingdom which he had inherited from his father 'Gaadhi'. After ruling the kingdom, inherited from his father, for a long time he relinquished the kingdom, for some reasons, and began to lead an ascetic life in the forest. His hermitage was situated on the west bank of the river Saraswati. He was the father of a hundred sons. The Sage Viswamitra once brought with him from somewhere a youngman 'Sunassepha' who was a scholar, with severe austerities to his credit, and later, introduced him to his sons and addressed them thus.

"My sons, this young man is more talented than any of you. I have adopted him as my eldest son and given him the name of 'Devaratha.' So you should all be known hereafter as Sunassepha's brothers or Devaratha's brothers, and you should all be bound by his orders as of those of an elder brother. But of the 100 sons of Viswamitra, the first fifty, led by the eldest 'Ashtaka' did not relish the suggestion and refused to respect the wishes of the father. So the sage cursed them in anger.

This is the story in the 'Aitareya Braahmana'.

"तस्यै विश्वामित्र 'स्यैकशतं पुत्राभ्यानुः पंचाशदेवज्यायांसो मधुच्छंदसः पंचाशत्कनीयांसस्तथे व्यायांसो ननेकुशले मेनि, ताननुध्याजहारां तान्वः प्रजा मक्षीन्तेति तपतेऽप्राः पुंड्राः शबराः पुल्लिदा मृतिवा इत्युदंतान् बहवो भवन्ति वैश्वामित्रादस्यूनां मृयिष्ठाः " —

सायनभाष्यः—

विश्वामित्राणां वृत्तांत प्रारंभः— मधुच्छंदकोनामकः कश्चित्पुत्रो मध्यमस्ततोऽपि ज्येष्ठाः कनिष्ठाश्च प्रत्येकं पंचाशत्संख्याका इत्येव मेकशतं तस्य पुत्राः" तेषां मध्ये ज्येष्ठानां वृत्तांतनाह ।

"तत्तेष्वेकशतसंख्याकेषु मध्ये वै मधुच्छंदसो ज्येष्ठाः पंचाशत्संख्याकाः संति ते शुनश्शेफल्य विश्वामित्रपुत्रत्वं कुशलं न मेनिर इदं तनीचरन्मित्रेव नान्नी कृतवतः तान् ज्येष्ठान् पंचाशत्संख्याका ननुलक्ष्य विश्वामित्रो व्याजहार व्याहरणं शापरूपं वाक्यमुक्तवान् हेज्येष्ठपुत्रा । युष्माकं मदीयाहातिलेखिनां मज्जाः पुत्रादिका अंतान् मक्षीन्त—चंडालादिरूपान्नीचजातिविशेषान् मज्जानिति त एते यथाःसंतो अंग्रवादि पंचविध नीचजातिविशेषा भवन्ति । इतिशब्दस्य तत्त्वदर्शनार्थत्वादप्येव नीचजातिविशेषाः सर्वे विवक्षिताः उद्भूतउद्भूतोऽप्येत नीच जाति सत्त्वमवा उदंस्याः, ते बहवोऽनेकविधा वैश्वामित्राविश्वामित्रसंज्ञतेजा दन्तूनां तत्कराणां मध्ये मृयिष्ठाः अत्यधिकाः " ॥

Summary:—"The Sage Viswamitra had a hundred sons. He enjoined on them his wish that they should treat the young man 'Sunassepha,' he had adopted as his eldest son, and render him, obedience, as such. The elder fifty of his sons disregarded his wish and made light of it. So the sage cursed them in anger thus.

"O ye my elder sons, guilty of disobedience to your father, you, together with your progeny and descendants will be excommunicated like the outcastes, Chandalas etc."

By the power of the curse they became outcastes and mixed with the 'Andhras,' Pundras, Sabaras, Pulindas, Mutibas etc. The 'etc' indicates that other peoples were also meant in addition to the five mentioned outcastes 'Andhras' etc.. In those days there were forty six such outcaste groups. So we have to understand the text to mean that the fifty cursed sons of Viswamitra and their descendants joined the excommunicated groups and mixed with them. Even in the subsequent succession of births they were born in the outcastes only. The descendants of the cursed elder fifty sons of Viswamitra came to be Dasyus and to live by theft and banditry mostly — according to the Aitareya Braahmana. Fallen from the status of the higher castes, given to learning and austerities, they degenerated into barbarity, took to robbery and cruelty and got mixed up with the excommunicated out-castes living in the forests. The text implies that they remained as such,

without any possibility of redemption, as there is no mention of any redemption from the curse, by recovery of the grace of the sage.

Seizing upon the word 'Andhra' in the above passage and connecting it with the name Aandhra of the people and the region, the western historians have ventured to suggest that the Aaryans, of the four traditional castes living in the region of the Krishna and Godavari rivers, now known as Aandhra desa, are all descended from barbarous forefathers of excommunicated peoples, the native scholars, bred up with implicit faith in their views and versions including such baseless concoctions and fictitious theories, accepted them and the explanation uncritically as known facts, repeating them parrotlike. But the inhabitants of Aandhra Desa are the descendants of Aaryans of traditional culture, belonging to the four regular castes and not of excommunicated outcastes. There is no possibility of people of excommunicated castes having been readmitted to the regular fold of Aaryans of the four castes.

The New branch in the Gotra of Viswamitra.

Madhutcechanda, the eldest and leader, of the younger fifty of the sons of Viswamitra, who were obedient to the wishes of the sage, addressed the favourite sunassepha and submitted "Oh Sunassepha, we have agreed to the proposal of our father, and you are elder brother to us. We agree to be called after you, 'Sunassephas' and regard you as respected elder brother and as such—to owe you obedience." The sage Viswamitra was pleased with them for prompt and willing compliance with his commands and blessed them with good wishes for their prosperity, with plenty of cattle, wealth and valiant children. The disobedient and hence cursed elder fifty of the sons of the sage were ousted from the Gothra (Kowsika) in which they were born, excommunicated from the Aaryan fold of the four castes, following the traditional culture, kept aloof from the traditional knowledge of the Vedas and customary ritual, resorted to prohibited vocations of banditry involving theft and cruelty, mixed with the outcastes leading

similar lives, by social intercourse and marriage alliances, and reduced themselves to the position of Dasyus. And, as Dasyus only, they multiplied rapidly in numbers, according to the same 'Aitareya Brahman'.

Once excommunicated from the Aaryan fold, and thus out of touch with the knowledge of the Vedas and the observance of customary ritual and traditional culture and reduced to the position of a Dasyu, one has to join the Mlechcha and outcaste classes and can never hope to be readmitted to the Aaryan fold under any circumstances, even if he be a brahmin, and whatever penance he may offer in expiation. This has been the position in the Hindu community from the beginning of creation down to the modern times literally, even though the rules and conventions of social organisation have lost much of their old rigidity due to impact with alien civilisations. It needs no labouring the point therefore that in those ancient times, when the rulers as well as the people held social conservation and the preservation of the caste system in its purity their first concern and bounden duty, they could not have allowed the reclamation and readmission to the Aaryan fold of the four castes, the descendants of the elder fifty sons of Viswamitra, cursed by their father for their disobedience and reduced to the position of Dasyus. It is therefore impossible and a preposterous theory to advance that they thus returned to the Aaryan fold, migrated to the south, occupied the Aandhra region, and gave it the name Aandhra, so that the present day Aandhras of the four castes may be deemed their descendants. In fact no scrap of evidence or authority is available in the Aitareya Brahmana or any other ancient text to the effect that they migrated to the south or occupied the region watered by the Krishna and the Godavari. All that the story in the Brahmana vouches is that they and their descendants resorted to barbarous ways of life, reduced themselves to the position of Dasyus, such as 'Andhras.' The word 'Andhra' is mentioned only by way of an example of people of the Status of Dasyus to which they (the sons of Viswamitra) were reduced. The details of the theory beyond this fact are all due to the wild imagination and wilful fabrication of the

European orientalists. But unfortunately this fantastic theory has been accepted as true history by our Indian historians who foist it upon our young as a historical account of the origin of the Aandhra people, by translations into the Indian languages and propaganda through text books in educational institutions.

Sunassepha in Kousika Gotra.

By virtue of the adoption by Viswamitra, as his eldest son, Sunassepha of the Bhargava Gotra came to figure in the pravara (list of first rishis by whom a Gotra or branch of gotra is distinguished) of Kowsika gotra under the name of Devaraatha, giving rise to a variation of pravaras in the Kowsika gotra, one consisting of Vaiswamitra, Aghamarshana, Kowsika and the other of Vaiswamitra, Devaraatha, Devala. There are many brahmin families of Kowsika gotra with this pravara (including Daivaraata) in the Aandhra country even now. The elder fifty sons of Viswamitra and their descendants should have soon lost memory of their gotra and pravara consequent on their excommunication, and in course of time they must have become extinct along with other such outcaste groups.

Millions of years before Viswamitra, the entire continent of Bharat had been inhabited by the Aaryans. Every region of Bharat had become the homeland of Aaryans of the four castes and the outcastes, due to prohibited intermarriages, living along with them.

The region now known as Aandhra was thickly populated and a part of the 'Praachyaka' desa. A part of the Praachyaka desa which had been inhabited by Aaryans of the four castes as well as several outcastes was known as Aandhra after a prince Aandhra who had ruled over it for the first time as a separate state. There was no scope for its occupation or colonisation by aliens from outside at the time of Viswamitra when it was a separate state with a large population and ruled by a powerful monarch. In such circumstances the proposition that it was occupied by an alien tribe of uncivilised people from outside who gave it after themselves

the name of Andhra could only be deemed an absurd theory adumbrated by foreign historians and accepted by their blind followers, utterly ignorant of the true history and continuous tradition of Bharat.

Refutation of the false theory of the Origin of the Aandhras.

"That the elder fifty of the sons of Viswamitra, cursed by their father on account of Sunassepha became 'Andhras' barbarous outcastes, that these 'Andhras' are mentioned along with other such excommunicated barbarous peoples like Pulinda, Pundra, Sabara, Mutiba etc. in the Aitareya Brahmana. This story of Sunassepha, the event in it, is of greater antiquity than the Aitareya Brahmana, and that 'Andhras' are a race of greater antiquity than the Aitareya Brahmana that it is a distinct Bharatiya tradition, from very ancient times, for a people to be named after the founders, that it may therefore be surmised that the people of Aandhra are the descendants of the eldest sons of Viswamitra who was perhaps called 'Andhra' is all a fantastic theory concocted by the European historians of India. Some Indian scholars also have been giving currency to such false history and propagating the same by their writings in the indigenous languages and press. (Vide pages 20, 29 in the article on 'Andhras' in the Hindu of 1-10-53).

The truth is the 'Andhras' mentioned in the Aitareya Brahmana are more ancient than the 'Aitareya Brahmana'. The 'Aitareya Brahmana' is more ancient than the 'Andhras' ancestors of modern 'Andhras'. If this secret is understood there is no scope for any doubt or mistake.

धृतिः - "वयोर्जनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सन्भवन्ति ।

यथासतः पुरुषात् केशलोमानि तथाऽक्षयार्धसंवतीह दिवं" ॥

"धातायथापूर्वमकल्पयत्" ॥

According to the Sruti (the Vedas), creation is implicit in nature, held in involution in nature, manifested for a time in evolution, again held in involution etc. In this manner

there is recurring creation and destruction, or manifestation and involution. "In this recurring process of creation the phenomena of the previous cycles of creation are simply repeated in the *main* except for minor variations in details. For every epoch of creation the beginning in 'Sabda' or the 'word' (Veda). It is revealed to the first created man, the Aarya, 'Prajapati', the son of God. He is the ancestor of the entire human race, the Aaryans being the most ancient and parent race of human beings from which the other races have come into existence by the process of branching off at particular points of time and place. They are all branches of the Aaryan race and cannot be deemed separate races of independent origin.

The Aaryans, with social organisation of the four castes constitute the most ancient race. The excommunicated outcastes such as the 'Andhras' have been formed by the prohibited marriages of members of different castes. The Aandhras of the Aandhra area belong to the Aaryan fold and Vedic culture and present the Aaryan social structure of division into the four castes, outcastes etc., and should therefore be deemed Aaryans of pure stock regular descent. They are certainly of more ancient history than the excommunicated people known as 'Andhras'. The Aitareya Brahmana is a part of the Veda like any other Mantra or Brahmana and the story narrated in it might be the story of events in a previous epoch in the cyclical process of creation, destruction etc. The Vedas thus contain records of events past, present and future with reference to this epoch. First the word is revealed and then events occur according to the contents of the Vedas just as conception in the mind later on manifesting in external action.

The article in the Hindu, referred to above, argues "It is an ancient custom in this country for a group of people to be named by the founder or earlier ancestor. So 'Andhra' might be the name of the eldest of the 50 cursed sons of Viswamitra from whom the Aandhras are probably descended. This is the *hesitant* version of a doubtful theory. Even the

propounders of the theory seem to have no faith in it. Their audacity in publishing such doubtful theories based on conjectures and concoctions, though they themselves have no faith in the cogency of the same, is due to their confidence that even such theories will pass for history in this country.

Such historians cannot be supposed to be ignorant of the fact that ancient Sanskrit literature of Bharat constitutes the chief source for the history of ancient Bharat. Even for this hypothesis of their thesis that the people of Modern Aandhra are descended from hybrid outcaste people known as 'Andhras', they rely upon a few statements in the Aitareya Brahmana, an ancient Sanskrit text. But then why should they build on the meagre statement in it a superstructure for which there is no warrant in it, with conjectures and concoctions of their own?

The origins and ancient history of all the peoples of Bharat and in fact all the peoples of the world are found in the Puranas. Ignoring these Puranas altogether or treating them with scant regard, the western Europeans are constructing a false history of Bharat, relying upon their so-called researches.

All the histories of ancient Bharat and writings on historical problems of ancient Bharat, by the European historians from Sir William Jones of 1774 A. D., to V. A. Smith of 1915 A. D., (the last quarter of the 18th century to the 1st quarter of the 20th), are unreliable and false, full of mistakes and conjectures and distortions. They are the basis for the historical researches of even our Indian historical scholars of India, whose writings also are therefore vitiated, we regret to say by the same defects and tend to the dishonour and disgrace of our nation and country.

The eldest of the sons of Viswamitra was not Andhra; but Ashtaka (as specifically given in our Puranas). The second was Harita, the third Jayamta, the fourth Sumada, according to Srīmad Bhaagavata (ninth Skandha). Sri Bammara Potana has given us a translation of the Sanskrit text in Telugu.

It is absurd that even Telugu research scholars should not care to consult even the Telugu Bhaagavata, but rely upon the

false and baseless and dishonouring theories of foreigners, even with regard to the origins of the Telugu people. Let us hope for a better state of affairs in the future at least.

The outcaste people known as 'Andhra' were not the result of Viswamitra's curse nor descended from his cursed sons. Long before the time of Viswamitra, i.e., from the beginning of creation the Aryan race, with four castes according to the social structure of Aryan culture had been in existence in Bharat and in all parts of Bharat along with several outcaste groups formed as a result of irregular prohibited unions of members of the different castes among the Aryans. The elder sons of Viswamitra, Ashtaka, Harita, Jayamta, Sumada and others cursed by their father, fraternised with the 'Andhras' and other such outcaste groups already in existence and resorted to their life of banditry involving theft and violence and multiplied in numbers rapidly even according to the Aitareya Brahmana. But these statements have been misinterpreted, out of ignorance or deliberately, that the outcaste groups of 'Andhras' etc., were formed as a result of the curse of Viswamitra and one of them was called 'Andhra' after the eldest son of the sage of that name (also conjectured) and their descendants migrated to the south and occupied the Aandhra region and gave it their name. That is not correct. The outcaste groups such as 'Andhra' etc., were always living on the outskirts of Aryan villages and in cooperation with and in the service of the Aryan neighbours or in the uninhabited forest regions and living on banditry. But they had never attained the status or character of independent peoples, migrating and occupying new lands by themselves and establishing new kingdoms. This will be clear to any one with even a meagre acquaintance with the Manu smriti. Long before the time of Viswamitra the entire Bharat was occupied and divided into various kingdoms consisting of large populations. There was no scope for large populations to migrate to uninhabited tracts and occupying them and establishing new kingdoms. Such a phenomenon as uncivilised barbarians occupying a country and establishing a kingdom belongs to the recent history of Europe with which alone these European

historians of Bharat were familiar.

On the other hand, the Kshatriya groups of Aryans of Bharat, who happened to neglect and discard the prescribed ritual and cultural life and customs and conventions and had therefore been excommunicated, such as the Sakas, Yavakas, Paradas, Pallavas, Hunas, Romakas, Barbaras etc., were driven out beyond the Indus to the west and settled in the north western regions of Bharat and from there, migrated westward farther and farther and occupied the countries of west Asia, east Europe and established their own kingdoms there after conquering the previous inhabitants and rulers. But no such phenomenon is recorded as having occurred in Bharat any where in our ancient Sanskrit literature.

Such a phenomenon was possible only in Europe as that continent was at that time partly uninhabited and partly occupied by uncivilised races. The European orientalist should, when they attempt to reconstruct the history of ancient Bharat, refer to the ancient literary and historical texts and traditions of the country, instead of indulging in fabrications and fictitious theories based on conjectures on the analogy of the phenomena of European history with which they are acquainted, and wild imagination.

The Aitareya Brahmana vouches only that the elder fifty of the sons of the Sage Viswamitra (cursed by their father) and their descendants mixed with and were absorbed in, the excommunicated outcaste peoples already in existence in the country and leading barbarous and cruel lives.

The contention that it was these excommunicated people who inhabited the Aandhra country and constitute the forefathers of the Aandhra people is a purely imaginative concoction of these European scholars. Look at their fantastic argument in support of their contention.

"The barbarian peoples of the Vindhya region lived along side the Aryans, in amity and cooperation with them. So we may infer that the 'Andhras' cursed by Viswamitra and absorbed in the barbarian peoples were residents of Northern India".

The hermitage of sage Viswamitra was in the proximity of the Himalayan mountain ranges in the banks of the river Saraswati. The 'curse' sons of Viswamitra were absorbed in the 'Andhras' living in the region. It is clear this was in north India. The Vindhya Mountain range is some hundreds of miles away to the south of the hermitage of the sage. Even to this day numerous uncivilised tribes like the Koyas, Chenchus, Bhillas, Erukals Yenadis, Gonds, Savaras, Porajas, Godabas, Kondadoras, Gondias, Bhotas etc., lived side by side with the Aaryans all over the country. :

There is no significance in stating that they came down to the Vindhya region and lived there. It is a mistake to presume that 'Andhras' and other excommunicated peoples lived in north India alone. Such uncivilised and outcasted people lived side by side with the Aaryans in all parts of the country and even so the 'Aandhras'.

Without any reference in the context, and warrant, it is stated by these foreign scholars that uncivilised Aaryan peoples lived side by side with the Aaryans (only) in the South, South of Vindhyas, and suggested slyly thereby that the 'Andhras' lived in the region to the south of the Vindhyas so that, according to their preconceived theory, they might be identified with the forefathers of the Aandhras of modern times. Quite contrary to their theory Manu declares that the excommunicated castes of 'Andhras' Medas, Chunchus Madgas and others lived in the forests on the wild animals they hunted for food there (वेदांश्चुचुमदगूनामारण्यजुर्हिंसने") (Manu 10-48)

As the excommunicated groups were living side by side with the Aaryans every where, there is no special significance in the same phenomenon being present in the Vindhya region. The 'Andhras' and other excommunicated classes were the offspring of irregular and prohibited unions of members of the different regular castes and therefore they lived side by side with the Aaryans of the regular castes, as part of the Aaryan society and subject to certain agreed social restraints and restrictions. They were never considered foreign

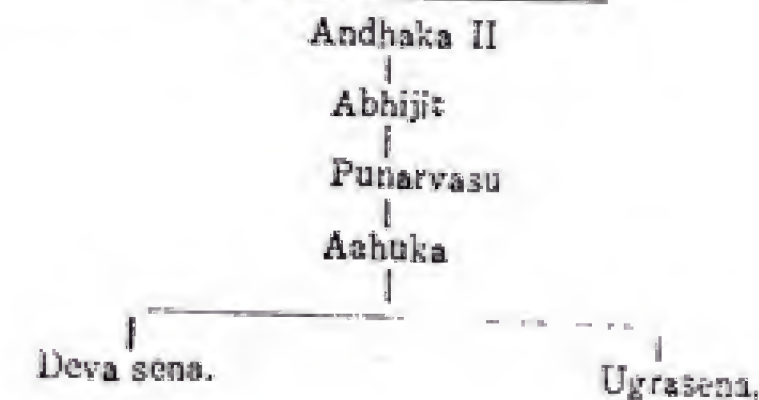
racers. They were living in freedom and never in slavery.

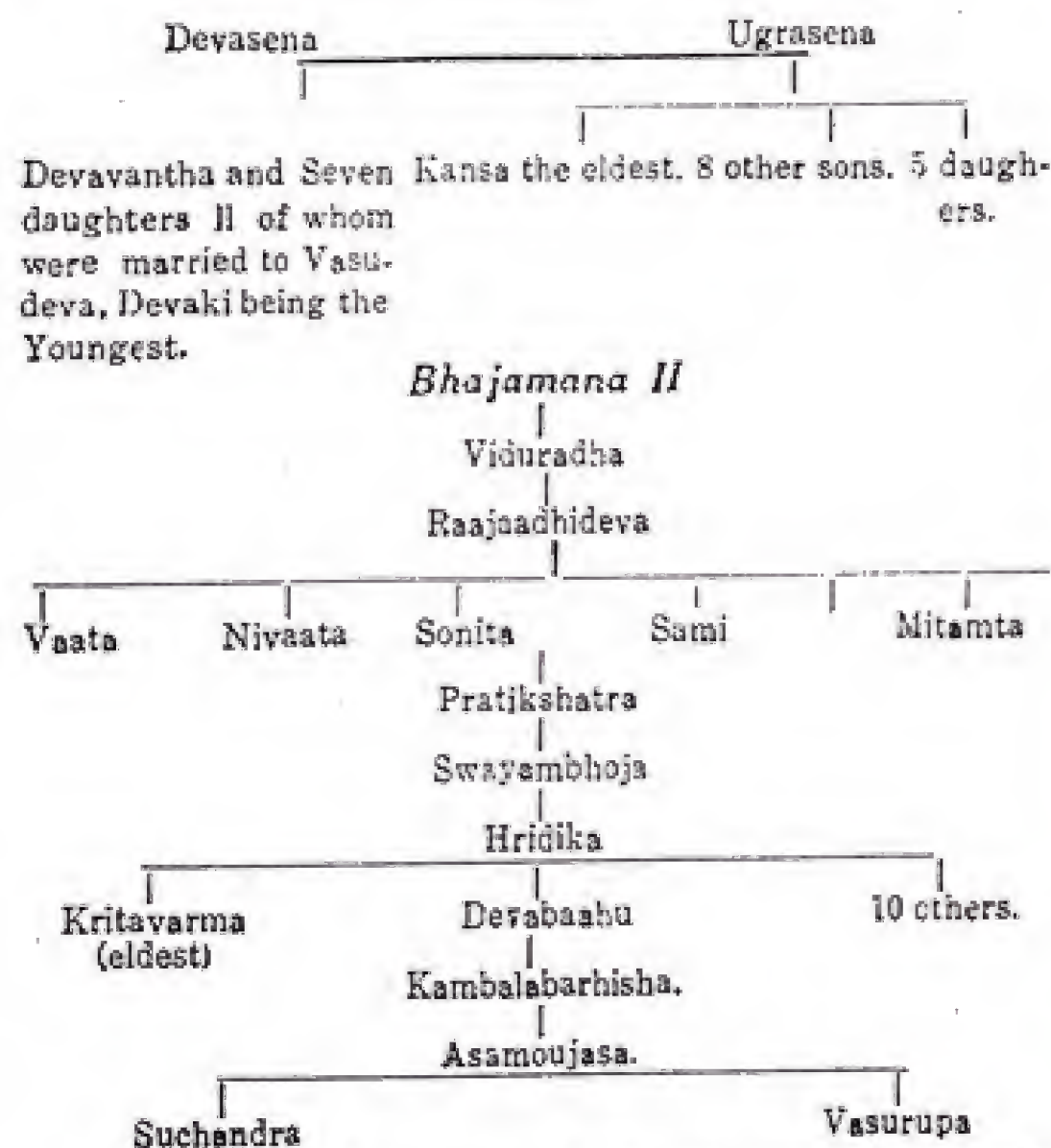
The theory that 'Andhras' and Andhakas are the same.

'There is reference to a clan by name Andhaka in Buddhist literature of ancient times. They were an excommunicated people of North India. There is a reference in the same text to a forest region known as 'Andhaka vana'. It is also located therein in the neighbourhood of Jetavana near Sraavasti. These Andhakas are by some identified with 'Andhras' and according to this theory the 'Andhras' were north Indians who had migrated to the south in very ancient times and came to inhabit the region between the rivers Krishna and Godavari. (Ref. essay on the 'Andhras' in the Hindu dated 1-10-53.)

But it is a mistake to identify the Andhakas as 'Andhras'. There was a kshatriya clan known as Andhakas among the Kshatriyas of lunar descent. 'Yayati's son was Yadu. Kroshtu was Yadu's son. Among the descendants of Kroshtu, the descendent of the 38th generation from Kroshtu was Saatvata. The sixth among the seven sons of Saatvata was 'Andhaka'. Again of the descendants of Bhajamana the eldest of them, the descendent of the 5th generation was Sini. His son was Saatyaki. Saatyaki had by the daughter of the king of Kaasi two sons by names 'Kukura' and 'Bhajamana II'. Kukura's son was 'Vrushni' his son was 'Kapotaroma' his son 'Viloma' and Viloma's son was 'Andhaka II'. This Andhaka II was also known as 'Chindanodaka Dundubhi.'

The Andhaka Genealogy.





These were all known as Andhakas (Vide—Brahmāṇḍa Purāṇa, Upodghatapaḍa. Aandhra Brahmandapurana of Sri Jenamanchi pp. 723, 724 and Sri—Madaandhra Bhagavata 9th Skanda).

Thus our Puranas specify the Andhakas as a branch of the Yadavas and hence Kshatriyas of lunar descent. These Andhakas were not Aandhras and could never be identified with 'Andhras' or Aandhras. Andhakas were Kshatriyas. 'Andhras' were excommunicated castes; Aandhras were always Aaryans following their traditional culture divided into the four regular castes.

Now regarding '*Andhakavana*'. In olden times there was a Rakshasa by name Mahishasura. He was a resident of the Himalayan regions. He conquered the whole of Hindustan and ruled over it.

He belongs to the last period of the Treta Yuga, some time after the events of the Ramayana, in the 24th Mahayuga (i. e. about 1½ crores of years back). His story is given in detail in the Devi Bhagavata Purana. He was destroyed by a female deity known as Parasakti. Then his empire devolved upon Satrugna, a descendent of Lava, son of Srirama. Among the feudatory Rakshasa princes attached to this Mahishaasura was one 'Andhaka', who had conquered and ruled over North Kosala. The forest where he dwelt was known as 'Andhaka vana' in the kingdom of North Kosala in the Himalayan region. (Vide Aandhra Devi Bhagavata by Mulugu Papaya-Aradhya-the 5th Skandha pp. 411, 464.)

The Bhagavata also mentions the Andhakas and 'Andhaka yada'.

The wicked Kamsa drove away all his relations belonging to the Yadava branch from the neighbourhood of Mathura.

Then the Yadus left their homelands and found asylum in Nishadha, Kuru, '*Kosala*', Videha, Vidarbha, Kekaya, Panchala, Malwa etc. Some of them swallowed their pride and submitted to Kamsa and stayed on in his service. (Aandhra Bhagavate 10 th Skandha—56).

Among those that thus left their homelands there is mention made of one branch known as '*Andhakas*' who reached the pasture lands of '*Andhakavana in North Kosala*' and began to live there upon cattle tending. Thus by their residence '*Andhakavana*' deserved the name with an additional significance.

After the destruction of Kamsa, Srikrishna recalled all the relations and cousins of the wicked prince, who had emigrated from the country out of fear of him; he recalled them and restored to them their respective properties.

"Then Krishna, after the death of Kamsa, recalled the cousins of Kamsa that were living in dishonour in foreign

lands, having left their homes in fear of Kamsa, such as the Yadus, Vrishnis, Bhojas, Marus, Dasaarhas, Kukuras, *Andhakas* and others and, to their great delight, gave them rich gifts and enabled them to live again in their homes." (Aandhra Bhagavata 10th Skandha 1402).

There are numerous other references to *Andhakas* as in Yaadava Vrishni Bhoja *Andhakas*, Yadu, Vrishni, Bhoja and *Andhaka* clans. (Aandhra Bhagavata 10th Skandha 2nd part 1050—1323).

Again in the description of the atrocities of Kamsa, among the princes and his princely cousins, imprisoned by him, 'Ugrasena his father, the *Virtuous* and pure, and the chiefs of the Yadus, Bhojas and *Andhakas*, and ruled in pride over the Surasenas. (Aandhra Bhagavata 10th Skandha 1st part 10—54).

Thus details of the history of the *Andhakas* are found in plenty in all our Puranas. The *Andhakas* belonged to the close of Dwaapara in this 23th Mahayuga which means about B. C. 3254.

It is an egregious blunder to identify the *Andhakas* who were pure Kshatriyas with the excommunicated caste of 'Andhras'. It is very difficult to appreciate such false propaganda in support of an erroneous and disgraceful theory of our racial origins, as an account of our own ancestors, adumbrated by western European orientalists for their own reasons.

Asmakas and Muulakas.

"According to Buddhist literary tradition the first to colonise the Godavary valley were the clan called Asmakas and Muulakas. In the commentary on the Buddhist text Suttani-patta two 'Andhra' princes called Asmaka and Muulaka are mentioned. So we may infer that the Asmakas and Muulakas were two separate sub-sects or clans within the excommunicated people of *Andhaka* or *Andhra*. Therefore it is clear that in the outcaste people of *Andhaka* or *Andhra* there were several subsects or branches. Among them, besides the above mentioned Asmakas and Muulakas, the Saatavahanas might

have been another. The Saatavahanas also might have belonged to the excommunicated race. Hence it is plausible to take it that by the 'Andhras', the excommunicated outcaste people who lived by banditry in the Godavari valley, the region itself came to be known as 'Andhra'. (Vide pp 20, 29 of the Hindu dated 1—10—53 in the essay on 'Andhras').

This is the social status accorded by the essayist to the ancestors of the people of the four castes of the Aandhra region, their rulers and their religious preceptors.

The author of this essay has advanced no warrant for his thesis from any ancient texts, historical or other. The publication of such translations and restatements of the false and unwarranted views of western historians, which they believe with implicit and unquestioning faith, is only a proof of the degree of the mental slavery to the west which has overtaken our so-called educated classes. There is no mention of any sects of the name Asmakas, and Muulakas any where in our Sanskrit literature, which is the only reliable source for ascertaining the history of ancient Bharat. In this situation, if, ignoring our ancient Sanskrit literary authorities, comprising the Vedas, Smritis, Puranas and Itihasas, modern historians rely upon the vague information in the incoherent writings of foreign travellers and pilgrims, and the Buddhistic literature which belongs to comparatively recent times, how can we expect them to reveal the true history of our country? Such histories, based on a rejection of the ancient literature and tradition of the country, is bound to be full of mistakes and falsehoods.

If there had been any evidence of a reference to sects called Asmakas and Muulakas, the author of the essay would have advanced such proofs. But in the absence of any such evidence, it is to be taken as the result of a purely imaginative effort of his own or his masters. As a matter of fact Asmaka and Muulaka belonged to the Treta yuga. Their history, available in the ancient writings of their times from time to time, has been incorporated towards the end of Dwaapara by Vyasa in the Puranas of his authorship.

Any version of recent times, contrary to their history recorded in this source for our ancient history, is to be rejected outright as unreliable. The Buddhistic literature is of comparatively recent origin and so it is foolish to rely on it, rejecting the decidedly more ancient, and perfectly authoritative records in our ancient Sanskrit literature.

In the Buddhistic literary texts cited by the writer of the essay, mention is made only two kings by name Asmaka and Muulaka. There is no authority for the other inferences of the writer that there were two sects of the same names, and that they had migrated from north India and occupied the region watered by the Godavari and Krishna, except the ingenuity of his own fertile brain. There is no such phenomenon anywhere else in any other country in the world, of such deliberate concoctions based on the flimsiest foundations being accepted for veritable history except among the English educated historians of ancient India, of the 20th century. We should realise that by such false theories and imaginative histories, we are not only doing disservice to historical research but bringing dishonour and disgrace upon the country and the race to which we belong and proving traitors to the same.

The true story of Asmaka and Muulaka.

Asmaka was a prince of solar descent, a prince of Ayodhya and descendent of the Ikshvaku dynasty. His son was Muulaka. He was otherwise called Naarikavacha. At the time of the attempts of Parasurama to exterminate all the Kshatriyas, this Muulaka disguised himself as a woman and hid himself among the women of the harem.

Disdaining to attack one who had disguised himself as a woman, forsaking all self-respect along with manliness, out of fear of death, Parasurama spared him and went his way. We give below the genealogy of this Muulaka.

Sagara is a well known prince of the Ikshvaku dynasty. Bhagiratha was his great grandson. His descendent of the eighth generation after him was 'Sudaasa'. His wife was the great queen 'Madayanti', renowned for her chastity and

devotion to her lord. She conceived but continued to carry for seven years without being delivered of a child. Her womb had to be opened with a surgical instrument called 'Asmaka'. Hence the child was named 'Asmaka'. Muulaka was his son. His descendent of the 5th generation from him was the famous emperor Raghu. Dasaratha was his descendent of the 3rd generation from Raghu. His sons were Srirama, Bharata, Lakshmana and Satrighna, the heroes of the epic, the Ramayana. Asmaka had no brothers and all his cousins if any must have been destroyed by Parasurama who embarked on twenty one expeditions to weed out all survivors by any chance and make sure of the extermination of all Kshatriyas.

In these circumstances, to assert that the Asmakas and Muulakas were two sects, that they migrated from North India to the Aandhra region, and that they were the forefathers of the modern Telugus — is all a daring imaginative venture and not history, a regrettable piece of treachery to historical research.

The true story of Asmaka and Muulaka given above is available in all our Puranas. To pick out the names of these two princes mentioned in our Puranas, to fabricate the existence of two sects after the same names, to describe them as excommunicated outcastes, to concoct a story of their migration from North India to the Godavari valley, to attribute to them the role of having been the founders of the 'Andhra' race and thus to establish that the Aandhra race descended from them is a mixed race, is all the original contribution of the writer and his European masters. This fantastic theory and the preposterous arguments advanced in support of it are being foisted upon us as the true history of the origin of the Aandhras, by the European historians of India and their intellectual offspring the English educated Indian historians of Bharat, with all their strength and Prestige. The cause of this unholy campaign is nothing but our mental slavery. The above investigation exposes their theory to be a house of cards, bound to go to pieces at the least breath of rational examination. It is not too

late for them to open their eyes at least now, examine their historical literature with honest and open minds and critical attitude and attempt to reconstruct the true history of their country. We have reason to prove that it is this false and fantastic theory that Aandhras are the descendents of the 'Andhras,' an excommunicated outcaste people that is going to be propagated in the history of the Telugus by Sri Sishtla Ramakrishna Sastry son of Narasimha Sastry, sponsored by the BhashaSamiti of Madras, at the expense of lakhs of rupees of the hard earned wealth of the Aandhra people.

The prince Aandhra, who gave his name to this part of Praachyaka desa, was the sixth son of Bali, was a descendent of Janamejaya, himself a descendent of the 6th generation of Anuvu, the fourth of the sons of emperor Yayati. He was a prince of the lunar race of Kshatriyas. We should be grateful to the writer of the essay for conceding that this alternative theory also deserves examination. But we regret the theory preferred by him is altogether fictitious and fantastic. It does not deserve to be considered a theory. Ours on the other hand is not a theory, in a different sense. It is authentic fact and true history.

Aandhra and Telugu are not different languages.

There is no need for considering the theory whether Aandhra and Telugu are two different languages. If the true history of the origin of the Aandhras is ascertained on the basis of our ancient literature and tradition, this question does not arise at all. Aandhra and Telugu were two names for the same language. In course of time variations developed in the dialects affected in different regions of the same country inhabited by the same people.

We cannot infer the language spoken by the people of a region at a particular time from the language of an inscription of the time. The people might be speaking Telugu, though the language of the inscription be Sanskrit or Prakrit. Inscriptions are usually the work of a prince or *munificent*

donor or sponsored by such. The language of the inscription therefore depends on his taste and liking. The people have nothing to do with it. They will not be consulted on the language proper for it. There is no scrap of evidence to show that in ancient times the people were thus consulted or that inscriptions were carved in a language prescribed by and acceptable to or used by the people. So we cannot infer the language of the people by the script or the language of an inscription.

Conclusion and Summary.

The region of South India watered by the rivers Krishna, Godavari and Mahanadi, inhabited by Aandhras, was known in ancient times by the name of Praachyaka desa. It was once ruled by a king by name Bali. The kingdom extended from the borders of Bengal in the North to the location at present of Madras in the South. After the king Bali, his sons who were six in number divided it among themselves into 6 parts, and gave their respective names to the regions that fell to their lots. They were of the names 1. Anga, 2. Vanga, 3. Kalinga, 4. Sam'ha, 5. Pundra, 6. Aandhra. It is recorded unequivocally in our ancient literature that the regions were named after these sons of king Bali and known as such, and hence there is absolutely no scope for indulging in any such fantastic and doubtful theories such as that some outcaste people known as 'Andhras' came down from somewhere in the North and occupied and inhabited the region which came to be called 'Andhra' after them. 'Aandhra' is clearly a part of the ancient 'Praachyaka kingdom'. The Aryan people of the region who had been living there from times immemorial came to be called, from a certain point of time, Aandhras after their king, and at the same time their language Telugu also began to be called Aandhra. So the Aandhras are unquestionably, descendents of the Aryan race with the traditional social system of the four castes and not of excommunicated outcastes.

VIII The Aandhra Dynasty.

2305 A.Y. - 2811 A. Y.

B. C. 833 - 327 B. C.

Total No. of years 506 years.

1. Simhaka Sri Svaatikarna or in vulgar form Simuka Srisaatakarni सिद्धक्रीशातकर्णि or शिमुकक्रीशातकर्णि K.R.V.) Sisuka शिशुक -M. P.) Sipraka सिप्रक or Kshipraka (क्षिप्रक Vi. P) Sindhuka (सिनोहुक -Va. P and Br.P.) is the founder of the Aandhra Dynasty of Magadha kings. He traced his origin to the pure Aandhra Dynasty of kings founded by Saatavahana at Deccan with Pratishstana as his capital. His family name was Balin (बलिन् - K. R. V.) Balika (बलिक - B. P) Balipuchchaka (बलिपुच्छक - Vi. P). He is said to have been employed as a minister under the last two kings of the Kanva Dynasty, who appear to have been puppets in his hands. With the aid of the Aandhra forces in his service, he slew Susarman, the last king of the Kanva Dynasty and made himself master of the whole of the kingdom of Magadha, not only by usurping the throne of the Kanvas, but also all that remained of the latter Sungas who were ruling a small portion of the kingdom of Magadha simultaneously with the Kanvas with Vidisa as their capital. According to all the Puranas he is said to have reigned for 23 years from 2305 to 2328 A. Y., or 833 to 810 B. C.

2. *Krishana Srisaatakarni or Krishna* कृष्णक्रीशातकर्णि or कृष्ण) Sri Saantakarni (क्रीशातकर्णि—Vi.P., B.P.) or Sri Saatakarni (क्रीशातकर्णि Va.P., and Br.P). The younger brother of Srimuka reigned for 18 years, according to all the Puranas from 2328 to 2346 A.Y., or 810 to 792 B.C. This king vulgarly known as Kanha, is said to have extended his kingdom as far as the town of Nasik, near the source of the Godavary in the Western Ghats.

3. *Sri Malla Saatakarni* (श्रीमल्लक्रीशातकर्णि) son of Krishna reigned for ten years from 2346 to 2356 A.Y., or 792 to 782

B. C. (Vide Telugu edition of M.P., and K.R.V.). One edition of M.P., and Br.P., give to this king a reign of 18 years, while the Va.P., gives him a reign of 56 years.

4. Purnotsanga (पूर्णसङ्ग) son of Sri Malla Saatakarni reigned according to all the Puranas, for 18 years from 2356 to 2374 A. Y., or 782 to 764 B. C.

N. B. According to Mr. Vincent A. Smith, 'Purnotsanga' or his predecessor is said to have assisted Kharavela, king of Kalinga, by sending a force of all arms to enable him to recover his independence in the East. So Kharavela's time must be 782 B. C. The B. P., calls him Purnamasa (पूर्णमास).

5. Sri Saatakarni (क्रीशातकर्णि—Va. P., M. P., and Br. P) or Saatakarni (क्रीशातकर्णि—V.P., K.R.V.) son of 4 reigned for 56 years from 2374 to 2430 A. Y., or 764 to 708 B. C. While all the Puranas uniformly assign to this king a period of 56 years, Mr. Va. A. Smith assigns to him only a reign of 40 years for reasons best known to himself.

N. B.—As all the Aandhra kings of Magadha claimed to belong to Saatavahana, most of them assumed the title of Saatakarni. They are consequently often referred to by one or other of these designations without mention of the personal name of the monarch, and it is thus some times impossible to ascertain which king is alluded to. So in order to distinguish this king from other Saatakarnis, the epithet 'Sri' is affixed to his name. Some Puranas spell this name as Saatakarni, which must, therefore, be taken as a variant for Saatakarni wherever it occurs.

6. *Skandhastambhin* (स्कंधस्तम्बिन्) K.R.V. and one version of M.P. Srivasvani (श्रीवसुनि another version of M.P.), or 'Sochyasthuthi' (शोच्यस्तुतिः) (Telugu edition of M.P.) son of 5 reigned for 18 years from 2430 to 2448 A.Y., or 708 to 690 B. C. The other Puranas do not mention this name.

7. Lambodara, son of 6 reigned for 18 years, according to all the Puranas from 2448 to 2466 A. Y. or 690 to 672 B.C.

8. *Apiitaka* or *Aopiitaka* (अपीतक or अपीतक—M. P. and K.R.V.) *Apiilaka* (अपीलक), *Aapiilaka* (आपीलक or *Apiilava* (अपीलवः) Va.P. and Br.P., *Ivilaka* (इविलक), *Divilaka* (दिविलक) *Vivilaka* or *Pilaka* (विविलक or पिलक), according to various versions of Vi.P.) *Chhibilaka* (छिविलक) or *Vikala* (विकलः) B.P. son of 7 reigned according to all the Puranas for 12 years from 2466 to 2478 A.Y. or 672 to 660 B.C.

9. *Meghasvaati* (मेघस्वाति Vi.P., B.P., and K.R.V.) *Sangha Sanghasvati* (संघः or संघस्वाति: one version of M.P.) or *Saudasah* (सौदासः Br.P.) son of 8 reigned for 18 years from 2478 to 2496 A.Y., or 660-642 B.C.

10. *Saatasvaati* (शातस्वाति: K.R.V. and one version of M.P.) or *Swaati* (स्वाति: Telugu M. P) son of 9 reigned for 18 years from 2496 to 2514 A. Y. or 642-624 B.C according to K.R.V., one version of M.P., and Tel. M. P. The other Puranas omit this name.

11. *Skandasvaatikarna* or *Skandasvati* (स्कंदस्वातिकर्ण or स्कंदस्वाति son of 10 reigned for 7 years from 2514-2521 A.Y., or 624 to 617 B. C. according to K. R. V., M. P. , and Br. P.). The other Puranas omit this name.

12. *Mrigendrasvaatikarna* (मृगेंद्रस्वातिकर्ण M.P.) *Mrigendrasaatakarna* (मृगेंद्रशतकर्ण—K. R. V) son of 11 reigned according to these Puranas for 3 years from 2521 to 2524 A. Y., 617 to 614 B. C. The other Puranas omit this name.

13. *Kuntala svaatikarna* (कुंतलस्वातिकर्ण: M.P. or कुंतलशतकर्ण: K.R.V.) son of 12 reigned according to these two Puranas for 3 years from 2524 to 2532 A.Y., or 614 to 606 B.C. The other Puranas omit this name.

14. *Saumya Svaatikarna* or *Saumya Sastakarni* (सौम्यशतकर्ण or (सौम्यशतकर्ण— K.R.V.) or *Pushpasena* (पुष्पसेनः— M.P.) son of 13 reigned for 12 years, according to K.R.V. and one version of M. P., from 2532 to 2544 A.Y. or 606 to 594 B.C. The Telugu edition of M.P., does not give the number of

years of this king and its reading "Pushpasenascha bhavita saumya bhavishyati" (पुष्पसेनश्च भविता सौम्यो भविष्यति) is evidently a mistake for (Pushpasenascha bhavita Saumya Swadasa vai samaah (पुष्पसेनश्च भविता सौम्यो द्वादशैव समाः) which we find in the complete manuscript version of correct M.P. The other Puranas omit this name.

15. *Saataasata karni* (शातशतकर्णि—K.R.V.) or *Svaatikarna* (स्वातिकर्ण—M.P) son of 14 reigned according to these Puranas for 1 year from 2544—2545 A.Y. or 594—593 B.C. The other Puranas omit this name.

16. *Puloma Saatakarni* or *Puloman I* (पुलोमशतकर्णि: K.R.V.) or *Pulomavi* (पुलोमावि:—M.P., Tel.) or *Pulomavit* (पुलोमावित्) Rad M.P., or *Patuman* (पटुमान्—Vi.P., and Br.P.) or *Patumaabi* *Paduraavi*, or *Yaduraavi* (पटुमावि: पटुरावि: or यदुरावि: Va.P.) or *Atamaana* (अटमानः—B.P.) son of 15, reigned for 36 years from 2545 to 2581 A.Y., or 593 to 557 B.C. (K.R.V. & M.P) Br.P., and one version of Vayu Purana give him only a reign of 24 years. But the reading of Va. P. (Poona Edition) about this king and the rest is not only incorrect but also very imperfect.

“आषाढवद्धो दशैव तस्य पुत्रो भविष्यति ।

चतुर्विंशस्तु वर्षाणि षट् समा वै भविष्यति” ॥

with its correction by the editor in the foot-note

“अपीलका द्वादश वै तस्य पुत्रो भविष्यति ।

चतुर्विंशस्तु वर्षाणि यदुमाविर्भविष्यति” ॥

is clearly a mistake for

“अपीलको द्वादश वै तस्य पुत्रो भविष्यति ।

षट्त्रिंशदेव वर्षाणि पुलोमाविर्भविष्यति” ॥

which we find in other versions. The Br. P. shares all the imperfections with the Vayu Purana.

N.B.— Mr. Vincent A. Smith styles this king as Pulomavi I (which is evidently a corrupt form of Pulomavi) and gives him a reign of 32 years by way of adjustment.

17. Megha Saatakarni (मेघशातकर्णि:—K.R.V. and the correct M.P.) or मेघाश्वति: Meghaswaati (Rad. M.P.) son of 16 reigned according to these Puranas for 38 years from 2581 to 2619 A. Y., or 557-519 B. C.

N. B.— The other Puranas omit this name.

18. Arishta Saatakarni (अरिष्टशातकर्णि: K.R.V.). Arishta-karni (अरिष्टकर्णि:—Tel. M.P.). Arishtakarna (अरिष्टकर्ण:—Vi.P.) Arishtakarman (अरिष्टकर्मा:—B.P., and Br.P.) Nemikrishna (नेमिकृष्ण: Va.P.), Gorakshasvasri (गोरक्षस्वरी:) Gaurakrishna (गौरकृष्ण:) Nauri-krishna. (नौरिकृष्ण: विकृष्ण) Vikrishna or (according to the various readings of Radcliff copy of M.P.) son of 17 reigned according to all the Puranas for 25 years from 2619—2644 A.Y. or 519 to 494 B. C.

19. Haala (हल:) son of 18 reigned for 5 years according to all the Puranas from 2644 —2649 A. Y., or 494—489 B. C. We learn from Chitsukha's Brihat Sankaravijaya and Sadasivendra's Jagadguru Ratnamala that Sri Adi Sankaracharya, the author of the famous Bhashyas on the Prasthanatraya, was a contemporary of this king. King Hala's association with literary tradition possess special interest, as marking a stage in the development of Hindu Literature. He is said to have bestowed special attention to the developement of the Prakrit or Vernacular literature of the country. The Katantra grammar, arranged with special reference to the needs of students more familiar with the Vernacular speech than with the so-called classical language is attributed to one of the ministers of this king. Haala himself is credited with the composition of the Anthology of erotic verses, called the "Sapta-Sataka or "The Seven centuries written in the ancient Maharashtri dialect."

20. Mandalaka (मंडलक:—K.R.V. and M.P.) Pattalaka (पटलक:— Va. P. and Br. P.) Palalaka (पललक:— Vi. P.)

Talaka (तलक:) (B.P.) Pulaka (पुलक:—Va. P.) Manthalaka (मंतलक:) according to one version of M.P.) or Bhaavaka (भावक:—one version of Br. P.) son of 19 reigned according to all the Puranas for 5 years from 2649 to 2654 A. Y., or 489-484 B. C.

21. Puriindrasena (पुरीन्द्रसेन:—K.R.V. and M.P.). Puriishasena (पुरीशसेन:), Purikashena. (पुरीकशेन:), Putrikashena (पुत्रिकशेन:), (Va.P.) Pravillasena (प्रविहसेन) one version of Vi.P. and Brah-manda Purana. Pulindasena. (one version of Vi.P.) Purishabhiru one version of B.P. and Pulindasena (पुलिन्दसेन:—one version of Vi.P. Br.P.). Puriishataru पुरीशतटु: one version of B.P.) son of 20 reigned for 21 years from 2654 to 2675 A.Y., or 484 to 463 B.C. (Vide M.P., K.R.V., Va.P., and Br.P.) one version of Br.P. gives him a reign of 12 years, and Mr.V.A. Smith gives him only 5 years. In this king's time the Saptarshi Mandala (or the Great Bear) completed one cycle of 2700 years commencing from the entrance in Magha in 8176 B.C. and begins its 2nd. Cycle from Magha again in 476 B.C.

22. Sundara Saatakarni (सुंदरशातकर्णि:—K.R.V. and Br.P.). Sundara Saatakarnin (सुंदरशातकर्णी V.P. Sundara Svatikarna सुंदरस्वातिकर्ण: Sundara Sri Karna सुंदरश्रीकर्ण: Correct M.P.) Sunanda or Sunandana सुनंद or सुनंदन: (B.P.) or Simply Satakarni शातकर्णि: Va.P.) son of 21 reigned according to all the Puranas for 1 year from 2675 to 2676 A.Y. or 463 to 462 B.C.

23. Chakora Saatakarni (चकोरशातकर्णि:—Br. P.). Chakora saata karni (चकोरशातकर्णि:—Va. P.) Vasishtiputra Chakora Saatakarni वासिष्ठीपुत्रचकोरशातकर्णि: K.R.V.). Chakora (चकोर:—B.P.) Vikarni (विकर्णि: one version of M.P.) Chakora Sri Karna (चकोरश्रीकर्ण:—another version of M.P.), Rajadasvaati (राजदस्वति:

Rad. M.P.), son of 22 reigned according to all the Puranas for 6 months only from 2676 to 2676½ A.Y., or 462 to 461½ B.C. Mr. Vincent A. Smith calls this king Yilivayakura I.

23. (a) Mahendra Saatakarni (महेंद्रशातकर्णि:—K.R.V. and one version of M.P.). Mahendra Sri Karna महेंद्रश्रीकर्ण:—correct M.P.) son of 22 reigned according to these Puranas for 3 months only from 2676½ to 2677 A.Y., or 461½ to 461 B.C. M.P. gives him 3 years, which is evidently a mistake. So that we may roughly give to these two kings Nos. 23, 23 (a), a period of one year for their joint reign. The other Puranas omit this name.

24. Siva Saata Karni (शिवशातकर्णि:—one version of M.P.) Siva Swati (शिवस्वति:—B.P., Vi.P., and M.P.), Sivaswamin (शिवस्वामी—Va.P.), Svatishena (स्वतिसेन:—Br.P.), Maadhariiputra Sakasena Saatakarni (माधरीपुत्रशकसेनशातकर्णि: K.R.V.) son of 23 (a) reigned according to all the Puranas for 28 years from 2677 2705 A.Y., or 461—433 B.C.). Mr. V. A. Smith calls him "Sivalakura".

25. Gautamiputra Sri Satakarni गौतमीपुत्रश्रीशातकर्णि:—K.R.V. Gautamiputra गौतमीपुत्र: Va.P., and M.P.), Gomatiiputra (B.P.) and one version of Vi.P.) son of 24 reigned for 25 years from 2705 to 2730 A.Y., or 433 to 408 B.C. (Vide K.R.V. and correct M.P.). The other Puranas give him only 21 years. (Vide Va.P., Br.P. and M.P.). Mr. V. A. Smith calls this king Villivayakura II. and gives him a reign of 25 years as determined approximately by inscriptions.

26. Puloman II (पुलोम M.P.) Vasishti-putra Sri Puloma Satakarni (वाशिष्ठीपुत्रश्रीपुलोमशातकर्णि:) (K.R.V.) son of 25 reigned for 32 years from 2730—2762 A.Y., or 408—376 B.C. (Vide K.R.V., and M.P.). The Va.P. omits this name, and Br.P. calls him Yantramati, and assigns to this king a reign of 34 years. Mr. V. A. Smith calls this king Pulomayi II and assigns to him 32 years as determined by the inscriptions.

One version of M.P. gives him only a reign of 28 years. With the end of this king, 375 B.C. the first cycle of the *Saptarshi Era* of 3675 B.C. came to a close.

27. Siva Sri Saatakarni (शिवश्रीशातकर्णि: Vi.P., M.P., and Br.P.) Medasiras (मेदसिरा:—B.P.) Sivasri Vaasishthiputra Saatakarni (शिवश्रीवाशिष्ठीपुत्रशातकर्णि: K.R.V.) or simply Sivasri (Rad. M.P.) son of 26 reigned according to all the Puranas for 7 years from 2762 to 2769 A.Y., or 375—369 B.C. It is said in all the Puranas that the 2nd cycle of the Saptarshi or the Loukika Era commenced with the reign of this 27th king of the Aandhra Dynasty.

28. Sivaskanda Saatakarni (शिवस्कंदशातकर्णि: K.R.V., M.P., Br.P.) simply Sivaskanda शिवस्कंद: Vi.P. (B.P.) son of 27 reigned according to all the Puranas for 7 years from 2769 to 2776 A.Y., or 369 to 362 B.C. The Va.P. omits this king and the two previous kings.

29. Yajna Sri Saatakarni यज्ञश्रीशातकर्णि: Va.P., M.P., and Br.P.) or Simply Yajna Sri यज्ञश्री: Vi.P., and B.P.) more fully Gautamiputra Yajna Sri Saatakarni (गौतमीपुत्रयज्ञश्रीशातकर्णि: K.R.V.) son of 28 reigned for 19 years from 2776—2795 A.Y. or 362 to 343 B.C. (Vide K.R.V. and M.P.). Mr. V. A. Smith gives him a reign of 29 years.

30. Vijaya Sri Saata Karni (विजयश्रीशातकर्णि:—K.R.V.) or simply Vijaya (विजय:—B.P., Va.P., M.P., and Br.P.) or Dviyajna (द्वियज्ञ:—Vi.P.) son of 29 reigned according to all the Puranas for 6 years from 2795 to 2801 A.Y., or 343 to 337 B.C.

31. Chandra Sri Saatakarni (चंद्रश्रीशातकर्णि: M.P.), Danda Sri Saatakarni (दंडश्रीशातकर्णि: one version of Va.P.) and Br.P. Vaasishthiputra Chadrasi Satakarni K.R.V. वाशिष्ठीपुत्रचंद्रश्रीशातकर्णि: son of 30 reigned for 3 years from 2801 to 2804 A.Y., or 337—334 B.C. One version of M.P. gives him a reign of 10 years.

32. Puloman III (पुलोम—K. R. V.) son of 31 reigned according to all the Puranas for 7 years from 2304—2311 A. Y. or 334—327 B. C.

Mr. V. A. Smith calls him Pulomayi III. with whom the long series of the Aandhra kings came to an end.

Thus these thirty two kings of the Aandhra Dynasty beginning with Srimukha and ending with Puloman III ruled the kingdom of Magadha altogether for a total period of 506 years from 2305—2311 after the Great Mahabharata War or after the coronation of Yudhistira or from 833 B. C. to 327 B. C. In summing up the reigns of the kings of the Aandhra Dynasty, the various Puranas enumerate as many as 19 to 32 kings, and give them a total period of 456 to 506 years. It is only the Kaliyuga Raja Vrittanta and the correct Matsya Purana that enumerate all the thirty-two kings with their respective individual regnal periods, and they closely agree with each other in many respects.

The following is the full text of the Kaliyuga Raja Vrittanta:—

“शिशुकः शातकर्णिस्तु यमाहु र्बलिने जनाः ।
भोक्ष्यत्येवमहो राजा तयोर्विशतिवत्सरान् ॥
कृष्णश्रीशातकर्णिस्तु भ्राता चाऽस्य नडावशाः ।
अष्टादश समा राजा कण्हासुदेन भविष्यति ॥
श्रीमल्लशातकर्णिस्तु ततो भावो सना दश ।
पूर्णसंगस्तु भविता वर्षाण्यष्टादशैव हि ॥
श्रीशातकर्णि भविता समाः पंचाशतं च षट् ।
स्कंधस्तंभी ततो राजा सनाष्टादशैव तु ॥
दश चाऽष्टौ समा राजा भोक्ता लंबोदरो महीं ।
अपीतको दश द्वेच तस्य पुत्रो भविष्यति ॥

मेघस्वातिस्ततो भावो वर्षाण्यष्टादशैव च ।
शातस्वातिस्ततो राजा सना षष्टादशैव हि ॥
श्रीस्कंदशातकर्णिस्तु ससैव भविता सनाः ।
सृगेन्द्रशातकर्णिश्च त्रीणि वर्षाणि भोक्ष्यति ॥
कुंतलः शातकर्णिस्तु भविताष्टौ समा तृपः ।
यथा सौम्यः शातकर्णि भविता द्वादशैव तु ॥
एकं संवत्सरं शातः शातकर्णिभविष्यति ।
पुलोमशातकर्णिश्च षट्त्रिंशद्विंशति सनाः ॥
अष्टत्रिंशत् समा मेघशातकर्णि भविष्यति ।
अरिष्टशातकर्णिश्च पंचविंशतिवत्सरान् ॥
यमेवाऽऽहु नेमिकृष्ण मितिहासविचक्षणाः ।
ततो हालो महाभागः कविकल्पामरदमः ॥
शासिष्यति महीं पंच वर्षाणि सुमहावशाः ।
ततो मंडलको राजा भविता पंच वै समाः ॥
पुरींदसेनो भविता समाः सोऽप्येकविंशति ।
सुंदरः शातकर्णिस्तु वर्षमेकं भविष्यति ॥
चकोरशातकर्णिश्च षण्मासान् भोक्ष्यते महीं ।
वाशिष्ठी पुत्रनाम्ना यः प्रख्याति भुवि यातति ॥
महेन्द्रशातकर्णिस्तु त्रीन् मासान् भोक्ष्यते ततः ।
अष्टाविंशतिवर्षाणि शकसेनो भविष्यति ।
यमाहुर्मादरीपुत्रं शिवस्वार्ति महाजनाः ॥
श्रीशातकर्णि भविता पंचविंशतिवत्सरान् ।
गौतमीपुत्रनाम्ना तु योवै ख्यातिं गमिष्यति ॥

पुलोमश्रीशतकर्णि द्वारिणश्चविता समाः ।
 वाशिष्ठीपुत्रनाम्ना तु शासनेषु च उच्यते ॥
 शिवश्रीशतकर्णिश्च तस्य आता महामतिः ।
 भविष्यति समा राजा सत्तैव हि कलौ युगे ॥
 शिवस्कंदः शतकर्णिस्तिस्रो भावी ततः समाः ।
 यज्ञश्रीशतकर्णिश्च गौतमीपुत्रनामकः ॥
 एकोनविंशति राजा भविष्यति समा सुवि ।
 विजयश्रीशतकर्णिः पदेव भविता समाः ॥
 चंद्रश्रीशतकर्णिस्तु ह्यपि वर्षाणि भोक्ष्यति ।
 वाशिष्ठीपुत्रनाम्ना तु स्वतो दक्ष भविष्यति ॥
 पुलोमाऽपि तथाचाऽन्यः समाः ततः भविष्यति ।
 वटोरकचत्त पुत्रेण चंद्रगुप्तेन पालितः ॥
 एते द्वारिणश्चैवास्तु भोक्ष्यंति वनुषा मिषा ।
 शतानि पंच पूर्णानि तेषां राज्यं भविष्यति ॥
 तेषां तु संस्थिते राज्ये भूमिर्गुप्तान् भविष्यति ।
 श्रीवार्दतीयांश्चभृत्या इत्याख्यां यांति ते नृपाः ॥
 आभ्राणामेव काले तु दहयो म्लेच्छवंशजाः ।
 सिंधु तीर्त्वाऽभिधास्यंति भारतश्रीजिघृक्षया ॥
 सप्तवर्षि समा भाव्यः दशाऽऽभीरा महौजसः ।
 द्विसप्तति गर्भभिनः सत्तैवाऽनुरयोनवः ॥
 शतानि त्रीण्यशीति च दशस्वप्तादशैव तु ।
 सप्तशीति समा द्वाष्टौ भोक्तारो यवना मही ॥
 शतानि त्रीणि भोक्ष्यंति हूणाश्चैकादशाऽथ वै ।
 तयोदश भविष्यंति मरुडा द्वे शने समाः ॥

पंचवर्षशतानीह तुषाराद्याश्चतुर्दश ।
 पार्थिवे वृषलेः सार्धं भविष्यंति विदेशजाः ॥
 तैव साकं गुप्तानां राज्यं सर्वं विनेक्ष्यति ।
 ततः प्रभृति भूषा म्लेच्छाक्रांता भविष्यति ।

Thus, it will be clear from this long quotation from Kaliyuga Raja Vrittanta that these 32 kings of the Aandhra Dynasty reigned for a total period of 506 years, although in summing up their total period of reigns, it states in round figures that they ruled for full 500 years (instead of 506 years); and while they are yet on the throne their kingdom passed into the hands of the Guptas who are known as Sri Parvatiya Andhra-Bhrutya kings. Chandragupta, son of Ghatotkacha Gupta and grandson of Sri Gupta, who appears to have come from Sri Parvata or Nepal, and originally entered the service of Vijayasri Satakarni as one of his generals and with whose help, he managed his tottering kingdom. The last two kings of the Aandhra Dynasty—Chandrasri and his son enjoyed little power, and were mere puppets in the hands of their Generals, Ghatotkacha Gupta and his son Chandragupta, the latter of whom, under the disguise of protecting the country on behalf of Puloman III, the minor son of Chandra Sri, murdered the prince and ascended the throne of Magadha under the title of Maharajadhiraja in the year 2811 of the Yuktishtira saka or 2775 Kali or 327 B.C. Just when Alexander the Great was attempting to enter into the Great continent of India through the Hindu kush Mountains.

The Matsya—Purana actually enumerates 31 kings and omits the name of Meghasvati and does not give the number of years of Saumya Satakarni; and although the total of the individual reigns of these 30 kings alone comes up to 493 years, in summing up their total period, it states curiously enough, that these nineteen kings will enjoy the earth for 460 years. The stanza summing up the reigns of these 31 kings of the Aandhra Dynasty runs as follows:—

“एकोनविंशतिष्ठेते आंध्रा भोक्ष्यंति वै महीं ।
तेषां वर्षशतानि स्युश्चत्वारिण्यष्टि वै च ॥”

(Ch. 271-18)

The Brahmanda Purana enumerates 19 kings and the total of individual reigns comes to 362. But in summing up the total period, it states that these thirty kings will rule for 456 years. The following is the stanza which sums up their reigns:—

“इत्येते वै नृपालिंशत् आंध्रा भोक्ष्यंति वै महीं ।

समाः शतानि चत्वारि पंचाशत् षट् तथैव च ॥” (१७०)

(Bhaga III. Ch. 74 verse 170)

The Vayu Purana similarly enumerates 20 kings, and the total number of years of their individual reigns comes to 374 years; but in summing up their reigns, it states:—

“इत्येते वै नृपालिंशत् आंध्रा भोक्ष्यंति वै महीं ।

समाः शतानि चत्वारि षट् पंचाशत् तथैव च ॥”

(Ch. 99-358)

That these 30 kings will rule the earth for a total period of 456 years.

The Vishnu Purana, on the other hand, enumerates 25 kings without giving the regnal period of their individual reigns, and in summing up their total period, it states:—

“एवमेते लिङ्गचत्वार्यब्दशतानि षट् पंचाशदधि ।

कानि पृथिवी भोक्ष्यंति ॥”

(Amsa IV. Chap. 24-50.)

That these 30 kings will rule the earth for a total period of 456 years.

The Bhagavata Purana, which generally follows the Vishnu Purana enumerates 23 kings without giving the number of years of the individual reigns of these kings and sums up their total period as follows:—

“एते लिङ्गनृपतयः चत्वार्यब्दशतानि च ।

षट् पंचाशच्च पृथिवी भोक्ष्यंति कुरुनेदन ॥”

(Bhagavata 12-1-28)

This is ordinarily interpreted to mean that these 30 kings of the Aandhra Dynasty will rule the country for a total period of 456 years, as given in Br. P., Va. P., and Vi. P. But Sri Vira Raghavacharya in his Bhagavata Chandrika commenting upon this verse, as follows:—

“वर्षसंख्यामाह—त्रिंशत्+चत्वार्यब्दशतानि+

षट्पंचाशचेति=षडशीत्युत्तरचतुःशतवर्षाणीत्यर्थः ॥”

Which means that these kings of the Aandhra Dynasty will rule the earth for a total period of (30 + 400 + 56) = 486 years. Sri Sukadeva, another commentator of this Purana, gives a similar interpretation to this verse, in his commentary called Siddhanta Pradipa. He states:—

“एते बलिप्रभृतयो नृपतयः पृथिवीं त्रिंशच्च चत्वार्यब्दशतानि च ।

षट् पंचाशच्च भोक्ष्यंति ॥”

Following this interpretation, we may explain Br. P., V. A. P., and Vi. P. also, as meaning that these 30 kings of the Aandhra Dynasty will reign the earth for a total period of 436 years, and 20 years, for the remaining 2 kings is in no way inappropriate, which will thus make the total period of reigns of these 32 kings come up to 506 years, which we have given above to these 32 kings, following the authority of the Kaliyuga Rajavrittanta.

As stated in K. R. V., and in all the other Puranas, it was from the time of the Aandhra Dynasty, the various Mlechcha sects (excommunicated Hindu Kshatriyas) of North-west Bharat began to pour into the Western and Northern parts of Bharata khanda (ie to the east of the river Indus).

(Vide, “Age of Sankara” Part I. B.)

The Aandhra (Saatavahana or Saatakarni) Dynasty of Magadha506 years.

Kali 2269—2775 Kali.

B. C. 833—327 B. C.

No.	Name of the King.	Years Reigned.	Kali Era.	B. C.
1.	Sindhuka or Sisuka or Srimukha	23	2269—2292	833—810
2.	Sri Krishna Satakarni	18	2292—2310	810—792
3.	Sri Malla Satakarni	10	2310—2320	792—782
4.	Purnothsanga	18	2320—2338	782—764
5.	Sri Satakarni	56	2338—2394	764—708
6.	Skandhasatambhin	18	2394—2412	708—690
7.	Lambodara	18	2412—2430	690—672
8.	Apitaka	12	2430—2442	672—660
9.	Meghaswati	18	2442—2460	660—642
10.	Sataswati	18	2460—2478	642—624
11.	Skanda Satakarni	7	2478—2485	624—617
12.	Mrugendra Satakarni	3	2485—2488	617—614
13.	Kuntala Satakarni	8	2488—2496	614—606
14.	Soumya Satakarni	12	2496—2508	606—594
15.	Satasatakarni	1	2508—2509	594—593
16.	Puloma Satakarni or Puloma I	36	2509—2545	593—557
17.	Megha Satakarni	38	2545—2583	557—519
18.	Arishta Satakarni	25	2583—2608	519—494

(In this king's reign in 509 B.C., Sree Sankara was born).

19.	Hala Satavahana	5	2608—2613	494—489
20.	Mandalaka	5	2613—2618	489—484
21.	Purindrasena	21	2618—2639	484—463
In this king's reign in 477 B.C. Sri Sankara attained Nirvana.				
22.	Sundara Satakarni	1	2639—2640	463—462
23.	Chakora Satakarni	1	2640—2640½	462—461½
23.	(A) Mahendra Satakarni	1	2640½—2641	461½—461
24.	Siva Satakarni	28	2641—2669	461—433
25.	Goutami Putra Sri Satakarni	25	2669—2694	433—408
26.	Puloma II	32	2694—2726	408—376

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27.	Siva Sri Satakarni	7	2726—2733	376—369
28.	Sivaskanda Satakarni	7	2733—2740	369—362
29.	Yajna Sri Satakarni	19	2740—2759	362—343
30.	Vijaya Sri Satakarni	6	2759—2765	343—337
31.	Chandrasri Satakarni	3	2765—2768	337—334
32.	Puloma III (minor)	7	2768—2775	334—327

Puloma III was murdered by his regent and Commander-in-chief Chandragupta of the Gupta Dynasty. Chandragupta had his coronation at Pataliputra the chief city of his new kingdom, and annexed a part of Magadha only to his dominion Ayodhya etc. The relatives of the Royal Dynasty of the Satavahanas retained the remaining portion of Magadha.

The viceroys in the other parts of the Empire declared their independence and proclaimed themselves as the independent kings of their respective provinces. Chandragupta also became one of them an independent king over his Pataliputra kingdom with the annexed part of the empire, but could not become emperor. The writers of the Puranas in their accounts of the Magadha Empire then turn their attention from the disrupted Magadha empire and proceed to describe the petty kings of Saka, Yavana, Huna etc provinces of north-western Bharat who ruled their respective states as contemporaries to the Aandhra kings.

On account of these descriptions of Saka, Huna etc. Kings (excommunicated Hindu Kshatriya kings of Uttarapatha) and numerous small Mlechha (excommunicated kshatriya kingdoms, some infer a state of anarchy in the country at that time. But there is no description of any anarchical condition in the Puranas. All the Puranas unanimously declare that the Aandhra Empire (of Magadha) broke up into many small independent kingdoms and describe the disrupted condition of the Empire in which there was no central power to keep the rulers of the different parts of the country under control. But there is no suggestion of anarchy.

There were kings in the different parts of the country and they maintained the rule of law in their respective kingdoms—according to every one of the Puranas. The Saka, Yavana, Huna kings are not foreigners. They are Hindus of Bharat. They are not Greeks or Indo-Greeks. The word 'Yavana' does not mean Greek.

Since the Saka, Yavana, Huna, and Remaka provinces on the northwest of Bharat were all within Bharata Varsha, the kings and the people of these parts, belong to the four castes of Aryans who were excommunicated from Aryan Society on account of their discarding the Vedic Dharma, they are generally called 'Mlechhas'.

During the time of the Aandhra Emperors of Magadha the country was prosperous and the people enjoyed peace. Many temples, Mutts and Bouddha Viharas (monasteries) and such other constructions of Architectured and Artistic merit were built, which evoke the wonder of the world even to this day.

Chandragupta and his son Samudragupta, who belonged to the Lichchavi Kshatriya dynasty of Nepal and served under the last two kings of the imperial Aandhra dynasty of Magadha grew very powerful and on the pretext of protecting Chandrasri and his minor son Puloma III (the last Aandhra kings) of the imperial line, got them into their control and did away with them gradually one after other. Then Gupta Chandragupta assumed the title of Maharajadhiraja and occupied a portion of Magadha in Kali 2775 or B.C. 327. He was the founder of the Gupta Era. It was wrongly fixed at 320 A.D., instead of 327 B.C. by V. A. Smith and other writers on account of the mistake committed by them in identifying Chandragupta Maurya as the contemporary of Alexander the Great.

The writings of V. A. Smith and other European scholars of early Indian history and their Indian followers: are all very confusing and misleading. The Puranas give a connected and continuous account of the kings of Magadha from the

founding of the kingdom of Magadha, and after the Mahabharata war. All these scholars rely on the authority of the Vayu, Matsya and Brahmanda Puranas and all these Puranas state definitely that the Magadha kingdom was ruled in succession by the Barhadradha, Pradyota, Sisunaga, Nanda, Maurya, Sunga, Kanva and Aandhra dynasties.

On the authority of the Puranas, V. A. Smith writes:-

"The most systematic record of Indian Historical tradition is that preserved in the dynastic lists of the Puranas, five out of the eighteen works of this class, namely the Vayu, Matsya, Vishnu, Brahmanda and Bhagavata, contain such lists." "The Brahmanda and the Vayu as well as the Matsya, which has large later additions, appear to be the earliest and most authoritative." (Vide The early history of India. By V. A. Smith 4th Ed. chapter 1. Introduction, p.4.)

"Modern European writers have been inclined to disparage unduly the authority of the Puranic lists, but closer study finds in them much genuine and venerable (inexhaustible) historical tradition." (Do. p.12.)

"The Matsya version is in some respects the best of those three the Vayu, Brahmanda, Matsya". (Do. P.12)

"I may add that Puranas in some shape were already authoritative in the fourth century B. C. The Author of the Arthasastra ranks the Atharva Veda and Itihasa as the fourth and fifth Vedas. (Book I, Ch. 3) and directs the king to spend his afternoons in the study of Itihasa, which is defined as comprising six factors, namely, 1. Purana 2. Itihavrutta (History) 3 Akhyayika (tales) 4. Udaharana (Illustrative stories) 5. Dharmasastra and 6. Arthasastra." (Book I, Chap 5, V. A. Smith's History page 24.)

According to the Puranic Chronology, the author of the Arthasastra, Kautilya or Chanakya or Vishnugupta lived in 334 B.C., not in the 4th century B.C. as stated above by V. A. Smith. So, the Puranas were authoritative in the 4th century B. C.

V. A. Smith admits that even before the fourth century B.C. (before Arthashastra was written by Kautilya) the eighteen Puranas were recognised as authoritative (authentic records) in the country. While thus recognising the authority of the Puranas sometimes (in general) these European scholars reject them as unreliable, and being due to interpolation or errors or tamperings such of the texts as run counter to their own preconceived theories.

V. A. Smith admits also that the identification of Chandragupta Maurya as the contemporary of Alexander of Macedon could not get support from any Archaeological evidence.

"Unfortunately no monuments have been discovered which can be referred with certainty to the period of Chandragupta or his son, and the archaeologist is unable to bring the tangible evidence afforded by excavation to support the statements of the Greek observers." (Early His. of India by V. A. Smith, P.142.)

Mr. V. A. Smith also quotes with approval the opinion expressed by Pargiter on the importance of the Bhavishya Purana.

"Mr. F. E. Pargiter in his valuable work; 'The dynasties of the Kali Age' (Clarendon Press 1913) has succeeded in obtaining more definite results. He suggests that the Bhavishya Purana in its early form was the original authority from which the Matsya, Vayu, and Brahmanda derived their dynastic lists. The versions of the lists as now found in the Matsya, Vayu Brahmanda Puranas, grew out of one and the same original text" (V. A. Smith's Early His. of India, P. 23.)

But instead of rejecting Pargiter's conclusions when he treated the Puranas with scant courtesy, meddled with the texts and distorted them, and misinterpreted them, he gives him high praise as he deducted correct and definite dates

Again he admits (page 28 of his Early His. of India.) that "Modern research has brought to light innumerable

facts of the highest scientific value concerning pre-historic India", but points out that "the impossibility of assigning dates to the phenomena discovered excludes them from the domain of the historian, whose vision cannot pass the line which separates the dated from the undated," and declares rather arbitrarily "that line, in the case of India, may be drawn, at the earliest, through the middle of the 7th century B. C."

So the deliberate objective of these European scholars has been to bring the entire history of India within the past 2600 years beyond which their vision cannot extend. They have therefore fabricated a fictitious history of our country on the basis of preconceived theories, prejudices and ignorance and their writings have become the models and authorities for the western educated Indian historians. But even these European scholars have pleaded that they only did their best in attempting to reconstruct the early history of India and their writings may contain many errors, mistakes and misstatements on account of their being foreigners and hence out of touch with the native tradition, they therefore advised it was desirable that Indians, with an intimate knowledge of the native tradition and social organisation should write the history of their country. It is therefore our duty now to study our ancient literature (the Vedas, Sastras, Puranas) with due regard and respect for our traditions and to rewrite and publish the true history of our country.

CHAPTER V.

Pargiter's Dynasties of Kali Age.

In dealing with the dynasties of the kings of Magadha in his "Dynasties of the Kali Age" (p 13) Pargiter enumerates the editions and manuscript texts of the different Puranas accepted by him as authoritative and relied upon as the sources of his information regarding the Barhadradhas. He mentions particularly.

1. A. Mt. 271. 17-6-30 = A. Matsya Purana edited by Anandasram of Poona in 1907.

2. A. Va. 99. 294-309 a = A. Vayu Purana edited by Anandasrama in 1905.

3. Bd. III. 74--107 b-122 a = Brahmanda Purana published by Sri Venkateswara press, Bombay.

He states that the Matsya, Vayu, Brahmanda Puranas give complete accounts of the dynasty and where the texts of the Puranas disagreed among themselves, such points of disagreement were noted by him in foot-notes.

The Puranas (Brahmanda, Matsya, Vayu) proceed to enumerate the kings of Magadha (of the dynasty of Jarasandha) after the (Maha) Bharata War and say:-

“संग्रामे भारते वृत्ते (तस्मिन्) सहदेवे निरातिने ।

लोनाधिसत्त्व दायादौ राजाभूत् स निरिविजे ॥

Matsya Purana (270-19)

पंचाशत् तथाप्येव समा राज्यं नकारयत् ।

दुतश्रवाश्चतुष्पाष्टि समा स्वयान्वयेऽभवत् ।

अनतीर्षीच पदलिश्रसमा राज्यं नकारयत् ॥ ”

(270-20, 21)

“In the Mahabharata War Sahadeva (king of Magadha, son of Jarasandha) was killed and his heir Somadhi (Somapi) became king at Girivraja (Capital of Magadha). He ruled for 58 years. His son Srutashrava ruled (after him) for 64 years. His son 'Apratipa' ruled after him for 26 years.” And in this manner gives the names of 22 kings (of the dynasty) and the length of the reigns of each of them clearly.

In the Purana, in dealing with dynasties of kings, it is customary, after stating the length of the reign of each king (separately), to conclude with the total number of the kings and the total period covered by their reigns. In the same way in the Matsya and Vayu Puranas first the first

six kings beginning with Somadhi are mentioned (accounting by themselves for 18+64+36+40+16+23=277 years) and then the remaining sixteen kings and the account closes with the concluding statement.

“षोडशैते नृपा ज्ञेया भवितारो बृहद्रथाः । (३०)

त्रयोविंशदधिकां तेषां राज्यं च शतसत्तकं । (३१)

द्वाविंशश्च नृपा ह्येते भवितारो बृहद्रथाः । (३२)

पूर्णे वर्षसहस्रे वै तेषां राज्यं भविष्यति ॥ (३३)

These sixteen kings (beginning with Syenajith and ending with the twenty second king Ripunjaya) rule for 723 years (on the whole) and (all) these twenty two kings of the dynasty (together) rule for 1000 years.

Pargiter says in one manuscript of Matsya he found “द्वाविंशश्च” instead of “द्वाविंशश्च” (Thirty two kings instead of twenty two kings). The Brahmanda Purana accepted by him as authoritative, give the reading “द्वाविंशश्च” only. (according to Pargiter also).

Previous to the Mahabharata war from Brihadratha (founder of the Magadha kingdom) down to the wareleven kings ruled over Magadha. If we include Uparicharavasu' father of Brihadratha, the number will be twelve. But the Puranas do not mention here their names or the duration of their reigns. The account begins with Sahadeva killed in the war and the accession to the throne of his cousin Somadhi after him. And then states clearly:

“अत ऊर्ध्वं प्रवक्ष्यामि मागधा ये बृहद्रथाः ।

जरासन्धस्य ये वंशे सहदेवान्वये नृपाः ।

अतीता वर्तमानश्च भविष्यश्च ततः पुनः ॥ ”

“Hereafter will be mentioned the kings of Magadha of the Brihadratha dynasty, of the dynasty of Jarasandha and his son Sahadeva those that have ruled so far, are ruling now and will rule hereafter.”

By the time of the Purana the first six kings of the dynasty had passed away, Syenajit was then the ruling monarch, the remaining sixteen kings including Syenajit are the kings to come, and all together number twenty-two. The twenty two kings reign for 1000 years, all the Puranas agree in asserting. In some one manuscript the reading which differs might be due to a mistake. But Pargiter prefers this single manuscript as his authority and rejects the reading of all the other Puranas.

Pargiter's argument in support of his opinion runs:—

"This dynasty was founded by Brihadradha son of Vasuchaidyoparichara, and he and his nine successors reigned down to the Great battle; See J.R.A.S. 1910 pp. 11, 22, 29. From the battle to Syenajit 6 kings are named excluding Senajit who is spoken of as the then reigning king; and from and including him to the end 16 kings are mentioned. There were thus 32 kings altogether, 10 before the battle and 22 after or from the stand-point of Senajit's reign 16 past and 16 future. Lines 31, 32 in J.M.T. take the stand-point of his reign and speak of him and his successors as the future kings, and say *prima facie* their total duration was 723 years; (see note 93). Lines 32, 33 which are not in J.M.T. reckon in a way from the beginning and speak of all the 32 kings as future since most of them were posterior to the battle; and thus they say the whole dynasty lasted 1000 years. These statements are not contradictory but are hardly compatible, because taken altogether they assign 723 years to the last 16 kings and only 27 to the first 16. The total of one thousand years for 32 kings is excessive, and that of 723 years for 16 kings is absurd. But if we can read lines 30, 31 as two independent sentences, and treat 'tesham' 'तेशम' as applying not merely to those 16 future kings, but to the Barhadradhas generally, their purport stand thus:—

"These 16 kings are to be known as the future Barhadradhas and their kingdom (that is the kingdom of the

Barhadradhas) lasts 723 years." The total duration then, 723 years, would be within possibility, for the average reign would be about 22½ years. This rendering would of course discredit lines 32, 33. If we read Vayu in J.M.T. with that construction (see note 98) the total period would be 700 years and would give an average reign just under 22 years which would be Vimsadadhikam." (The Dynasties of the Kali Age, P. 13. Ed. 1913).

He interprets that the 32 kings of the dynasty have been referred to as future kings though ten of them were of the—pre—Bharata war period on the specious plea that a majority of them belonged to the post-Bharata-war period, while as a matter of fact, all the Puranas specifically proceed to deal only with the kings of the Barhadradha dynasty who formed the progeny and descendents of Sahadeva the son of Jarasandha. He cuts up lines 30 and 31 which constitute one verse into two separate sentences and refers the pronoun 'तेशम' in 31 arbitrarily to 'his' 32 kings of the Barhadradha dynasty not mentioned in this context at all—instead of to the 16 kings mentioned specifically in line 30.

He brings in ten kings of the dynasty of the period before the Bharata War. (not mentioned in this connection) to make the total 22+10 tally with the number 32 of the corrupted manuscript of his choice. But his statement that from the founder Brihadradha to Somapi there were only ten kings of the dynasty is not correct according to the Puranas. They were eleven in number and twelve if we include Uparichara Vasu and together with the 22 of the post war period the total number will be 34 and to reduce it to 32 he accepts the opinion of some western scholar who gives only ten kings from Brihadradha to Mahabharata battle and rejects the clear statements of all the Puranas on the point. Then he reduces the period to 700 years arbitrarily rejecting the figure given in all the Puranas, considering 1000 years excessive even for 'his' 32 kings.

Here as else-where he shows an indecent anxiety to reduce the periods of the dynasties of the kali age and

meddles with the texts and interprets arbitrarily (to bring the average length of a reign to 22 years within the range of 'possibility' according to his opinion. (Such an attitude is to be condemned on the part of a historian who should endeavour to ascertain the truth by a dispassionate examination of all the evidence available.

Moreover a regular procedure is indicated in the Puranas for verifying the periods of the dynasties of kings with reference to the motion of the great Bear (Saptrashi-mandala सप्तर्षिनेडर). Fargiter tries to fix reduced periods for the dynasties in disregard of the results of the application of this procedure also.

The Brahmanda, Vishnu and Vayu Puranas assign 1050 years to the period from the birth of Parikshit (before Kali 36 or 3138 B. C.) to the coronation of Nanda.

“ते तु पारिक्षिते काले मयास्त्राण् द्विजोत्तम ॥”

(Vi. P. 4—24—106)

‘प्रयास्यति अथा चैते पूर्वाभादां महर्षयः ।

तदा नन्दात्प्रभृत्येव गतिवृद्धिं गमिष्यति ॥”

(Vi. P. 4—24—112)

श्रीधरीव्याख्या— कालेः प्रवेशमुत्तम वृद्धिकाल माह ॥

“इति पूर्वाभादां महर्षयः गमिष्यति तदा प्रद्योतात्प्रभृति वृद्धिं गच्छतीत्यर्थः ॥”

This Nanda is the last of the Pradyota dynasty. At the time of the birth of Parikshit, the great Bear was in Magha. By the coronation of Nanda it reached Purva-Ashadha, which is the eleventh star (of the Zodiac of 27 stars) Counting from Magha. So the interval of 1050 years mentioned in the Puranas is correct (agrees with the change in the position of the great Bear at the rate of 100 years per star). It is also in accord with the statement in the Matsya Purana that from the birth of Parikshit to the coronation of Mahapadmananda of the Nanda dynasty

1500 years elapsed. From the battle of Mahabharata to the coronation of Nanda 1050 years; and together with the period from the coronation of Nanda (of the Pradyota dynasty) to the coronation of Mahapadmananda (Nanda Dynasty i.e. from the birth of Parikshit or the Mahabharata war to the coronation of Mahapadmananda) a period of 1500 years elapsed, according to the Puranas.

‘महापद्माभिषेकात्तु यावज्जन्म परीक्षितः ।

एकमेव सहस्रं तु ज्ञेयं पंचशतोत्तरं ॥”

(Matsya Ch. 271—38)

In this connection Pargiter says (page 58 of his Dynasties of the Kali Age) he found in some one manuscript of the Matsya Purana the reading “ज्ञेयं पंचशदुत्तरं—” (1050 years) and made it the basis of his text, though he admits in the foot-note that in Vayu and Brahmanda and cej Matsya the verse reads “पंचशतोत्तरं” (1500 years) He deliberately rejects the version of a clear majority of the Puranas and accepts the version of one Manuscript of one Purana which might be more likely due to mistake or corruption. Moreover the periods assigned in all the Puranas to the Barhadradha dynasty 1000 years, Pradyota 138 years, Sisonaga 362 clearly make up 1500 years and this simple calculation is also ignored by him. Obviously the chief aim of European scholars and their Indian followers seems to be to reduce as far as possible the length of Bharatiya civilisation. Then the Puranas say:—

“वैलोमास्तु तथाप्रास्तु महापद्मांतरे पुनः ।

अनंतरं शतान्वष्टौ षट्षिंशस्तु समा स्तथा ॥

(Matsya 271—39)

तावत्कालोत्तरं मान्य मां प्रातादापरीक्षितः ।

अविच्छेदे प्रसूयताः पुराणज्ञैः क्षुतर्षिभिः ॥

(Do. 40)

सर्पयस्तदा प्राहुः प्रदीप्तिनाग्निना सनाः ।
सप्तविंशतिराज्यानां मांश्रणां तु यथा पुनः ॥”

(Do. 41)

From the time of Mahapadmananda to the beginning of the dynasty of Aandhra kings known as Pulomas, the interval elapsed is 836 years.

Pargiter interprets the expression “अग्निं तातु” to mean till the end of the Aandhra dynasty but the natural interpretation suggested by the context, in which the periods of the different dynasties are given in order and the beginning and end of the periods referred to are given in each case, would be: “the period with the Aandhras at the end from the time of Parikshith”.

“अग्निं तातु—” is (बहुव्रीहि) ‘Bahuvrihi’ and not (एष्टीतपुरुष) ‘Shasti-thatpuruṣa.’ This interpretation is in agreement with the subsequent verses and the references in them to the movement of the Saptarshi-Mandala.

According to Pargiter's calculation the interval from the mahabharata war to the coronation of Mahapadmananda is 1050; hence to the end of the Aandhra dynasty 836, from the Mahabharata war to the end of the Aandhra dynasty will amount to 1886 years on the whole. According to the Puranas the length of the period will work out to $1509 + 836 = 2336$ years from the Mahabharata war or from the birth of Parikshit to the beginning of the Aandhra dynasty.

According to Pargiter's estimate based upon his opinions and interpretations and conjectures, the periods of the different royal dynasties of Magadha are:-

	—	484 years
Barhadradha	—	138 “
Pradyota	—	360 “
Sisunaga	—	100 “
Nanda	—	137 “
Maurya	—	112 “
Sunga	—	45 “
Kanwa	—	460 “
Aandhra	—	1836
Total -		

Setting aside his (Pargiter's) opinions and conjectures, on the basis of the evidence of *Matsya*, *Vayu*, *Brahmanda Puranas* (as they stand now) accepted by Pargiter as authoritative, the periods will work out to:-

	22 Kings	1000 years
1. Barhadradha dynasty	5 “	138 “
2. Pradyota “	10 “	360 “
3. Sisunaga “	2 “	100 “
4. Nanda “	10 “	137 “
5. Maurya “	10 “	112 “
6. Sunga “	4 “	45 “
7. Kanwa “	30 “	460 “
8. Aandhra “		
	Total	2352 years

On a dispassionate examination of the texts of all the Puranas the figures arrived at in this book are:-

	22	1008
1. Barhadradhas	5	138
2. Pradyotas	10	360
3. Sisunagas	2	100
4. Nandas	12	316
5. Mauryas	10	300
6. Sungas	4	85
7. Kanwas	32	506
8. Aandhras		
	Total	2811 years

Pargiter's estimate for the total period from the Mahabharata War to the end of the Aandhra dynasty does not tally with the reference in the Puranas (The *Matsya*, *Vayu* and *Brahmanda* accepted by him as his authority) to the position of the Saptarshi Mandala (The Great Bear) and therefore Pargiter declared the concerned verse in the Puranas, in which the reference is found, to be incorrect, and altered it in an attempt to bring it into accord with his reckoning. But the attempt proved a ridiculous failure. (Refer VI. 2, 3, 4 of page 59 of his *dynasties of Kali Age*.)

The *Matsya Purana* reads:-

“सर्पय सदा प्राहुः (महुः) प्रदीप्तेनाग्निना सदाः ।

ननु वेशति भाव्यानां मंत्राणां तु यथा पुनः ॥”

(Matsya 271—41)

The Brahmanda Purana reads:—

“सर्पय सदा प्राताः सिन्धे पारिक्षिते शते ।

सन्निवेश्यैः शतैर्मास्या आभ्रणानां तेष्वन्यथा पुनः ॥”

(Brahmanda Ch. 74—230)

The Vayu Purana also reads:—

“सर्पय सदा प्राहुः प्रदीप्ते रात्रिषु शते ।

सन्निवेश्यैः भाव्यानां मंत्राणां तु यथा पुनः ॥”

The time elapsed from the Mahabharata war to the beginning of the Aandhra Dynasty is 2330 years state the Puranas. And then follow the verses quoted above. It means:—

“At the time (i. e. at the time of the birth of Parikshit or of the Mahabharata war) the Sapta-Rishi Mandala (The Great Bear) was in Kritika (the star associated with Agni-Devata) for a hundred years. 27 centuries afterwards in the time of the kings of the very Aandhra dynasty the same will be again in Kritika.”

This verse clears all doubts and establishes the period of time that has elapsed from the war to the end of the Aandhra dynasty.

Pargiter amended the verse into (refer foot-note 46 on page 59 of his Dynasties of the Kali Age). ‘सर्पयसदापुन्ये प्रदीप्तेनाग्निना सदाः—’ which means:—

At that time, during the reign of Pratipa the Sapta-Rishi Mandala was in the star Pushyami. This is altogether at variance with the trend of the Puranas which all agree that Parikshit was born in the year of the Mahabharata war, then the Great Bear was in Kritika, again 27 centuries subsequently in the time of the kings of the very Aandhra dynasty the same will be in Kritika. In this con-

text the Brahmanda Purana (ch. 74—230) is even more specific and explanatory.

Referring to the movement of the Great Bear and the duration of the period of association with each star in 99 th chap. No 417—422 verses, the Vayu Purana proceeds to say in verse no 423:—

“सर्पयो मवायुक्ताः काले पारिक्षिते शते ।

आभ्रणि सचतुर्विंशे भविष्यति शते नन ॥”

“The Great Bear was in the time of Parikshit in Magha for a hundred years. Again by the time of the beginning of the Aandhra dynasty (आभ्रणि) it will reach the 24th star.” While the matter is so clearly stated here, Pargiter does not mention it at all, but on the other hand he pretends to suspect a mistake in the text of the Puranas and suggest the advisability of altering it and proceeds to alter it actually and bases his reckonings on the altered version. This kind of high-handed meddling with the text of the Puranas is to be condemned altogether on the part of a historian. He is neither competent nor warranted for the task.

Pargiter's argument runs as below:—

“The Great bear was situated equally with regard to the lunar constellation ‘Pushya’ while ‘Pratipa’ was king. At the end of the Aandhras, who will be in the 27th century afterwards, the cycle repeats itself.

“The Great Bear was conjointed with the Maghas in Parikshit's time for 100 years. It will be in (i. e. conjointed with) the 24th constellation for 100 years at the termination of the Aandhras.” (Dynasties of the Kali Age, By Pargiter, p.75).

Foot-Note 4:—

“This Statement read with the preceding statements would imply that some 814 years are allowed for the inter-

val between Pratipa and Parikshit thus Pratipa to Parikshit 814 years, Parikshit to Mahapadma Nanda 1000 years, Mahapadma Nanda to the last Aandhra king 836 years total 2700 years.

Thus the statements of Pargiter that

(1) The Great Bear was in Pushyami.

(2) At that time king Pratipa was reigning.

(3) From Pratipa to Parikshit the interval was about 814 years, are all his fabrications. They have no basis in any of the Puranas and they are not true. On the basis of these assumptions of his own he shows the interval between the time of Parikshit and the end of the Aandhra dynasty to be $2700 - 814 = 1886$ years roughly agreeing with his previous wrong calculation 1836 years for the same.

Granting, for the sake of argument, his contention that from Pratipa to Parikshit there were only ten kings, according to his version the total period of their rule is 814 years. In the passage, quoted from him earlier (in this book page 200) in another but connected context he rejects as highly improbable and even absurd the texts of the Puranas which assign 1000 years for the reigns of 32 kings 723 years for the reigns of 16 kings, and now he assigns 814 years to ten kings which works out to 81.4 years on the average for the reign of each king to suit his own theory. This is obviously the height of inconsistency. So, let us take his average of 22 years for each reign for the ten kings $22 \times 10 = 220$ years. Then it will also be possible for the Great Bear in Pushyami at the time of Pratipa to (move) to Magha at the time of Parikshit (according to Pargiter). In 2480 years ($2700 - 220 = 2480$) subsequent to Parikshit the Aandhra dynasty comes to an end according to Pargiter's amended version. But in that case the reduced figure 1886 he had arrived at for the period from Parikshit to the end of the Aandhra dynasty is proved to be incorrect and has to be rejected.

The Year of Parikshit's birth or 36th year before Kali corresponds to B.C. 3133. According to Pargiter's reading

of the positions of the Great Bear the interval from that year to the end of the Aandhra dynasty is 2480. So the Aandhra dynasty should have come to an end in ($3133 - 2480 =$) B.C. 653. The Puranas, western and Indian historians all are agreed on the period of duration of the Aandhra dynasty as 460 years. So the Aandhra dynasty should have commenced in ($653 + 460 =$) 1113 B.C.

If we allow according to Pargiter (in utter disregard of the consequent absurdity in the motion of the Great Bear moving at the rate of 100 years per star and taking more than 800 years to move from Pushyami to Magha, a distance of only two stars), 814 years for the interval from Pratipa to Parikshit, the Aandhra dynasty should come to an end 1836 years after Parikshit (i.e. B.C. $3133 - 1836 =$ 1297 B.C.; the Aandhra dynasty must have commenced in B.C. $(1297 + 460) =$ 1757 B.C.

But in the current text-books and histories accepted as authoritative the Aandhra dynasty of Magadha is stated to have begun in B.C. 229 and ended in A.D. 240.

The Kaliyuga began in the 36th year after the Mahabharata war. And Kali era corresponds to B.C. 3102. So the Mahabharata War is to be dated B.C. 3138 B.C. If Pargiter's reckoning is accepted the interval from Parikshit to Mahapadmananda is 1000 years. The Nanda dynasty lasted for 100 years and Chandragupta Maurya came to reign 1150 years after Parikshit's birth i.e. in B.C. $3133 - 1150 =$ 1983 B.C.

If we set aside Pargiter's conjectures and calculate on the basis of the texts of the Puranas accepted by him as authoritative Chandragupta Maurya should have commenced his reign in:

Barhadradhas	1006
Pradyotas	133
Sisunagas	360
Nandas	100
	<u>1699</u>

(i.e. B.C. $3133 - 1699 =$ 1434 B.C.)

But the current text books and histories accepted as authoritative assign Chandragupta Maurya to B.C. 324.

It is therefore clear that with all their capricious rejections and arbitrary alterations of the texts of the Puranas the western scholars and their disciples have not been able to construct any cogent scheme of the dynasties of Kali or connect it coherently with their accepted versions of later historical events and personages. They were not prepared to accept the authority of the Puranas but examined them only to reject them as unreliable, wherever they did not tally with their own preconceived wrong theories. But they had no other source for the history of the period and therefore accepted the lists of kings of the different dynasties but fixed the periods of the reigns arbitrarily, assuming the contemporaneity of Alexander the Great with Chandragupta Maurya and his coronation in B.C. 324, as the basic starting point and reckoning from it forwards and backwards to determine the times of the different dynasties of the kings, and the time of the Mahabharata war. Thus they made a mess of the entire early Kaliyuga history of Bharat.

Vandalism of Christian Missionaries in India.

From very early times Christian missionaries of all denominations were united in their endeavour to destroy or discredit our ancient literature as they would not tolerate the existence of our great books which contained the history of the earth and the universe for crores of years before the creation of the world according to the Biblical accounts.

"Louise Jaccoliot in 'Bible-Le-Indi' wrote thus:—

"The Rev. Fathers, Jesuits, Fransiscans, *Stranger* Missions and other corporations unite with touching harmony in *India* to accomplish a work of *Vandalism*, which it is right to denounce as well to the learned world as to orientlists. Every manuscript, every Sanskrit work that falls into their hands is immediately condemned and consigned to flames. Needless to say that the choice of these gentlemen

always falls from preference upon those of highest antiquity, and whose authenticity may appear incontestable. ———Every new arrival receives a formal order, so to *dispose* of all that may fall into his hands. *Happily*, Happily the Brahmins do not open to them the secret stores of their literary wealth, philosophic and religious."

(Vide Louise Jaccoliot's "Bible-Le-Indi" Mr N. Chidambaram Aiyer's Varahamihira's Brihat Samhita, English translation, Introduction, p.2, foot-note.)

At any rate for five hundred years they have tried in various ways to construct with unquestioned arbitrariness, histories of India to support their preconceived theories that,

1. The Hindu civilisation has had a history of about 2600 years only.
2. The civilisation is derived from Egypt, Babylonia and Greece.
3. The Vedas were written 3000 years back only.
4. The Hindu race is a mixed race deriving descent from the Sakas, Hunas, Gurjaras, etc.

They have not hesitated for their purposes to meddle with the manuscripts of the Puranas that fell into their hands, to dispute the authenticity of the other manuscripts which did not therefore tally with theirs, and finally to reject them all on account of some discrepancies as compositions of post christian eras and full of inconsistencies, interpolations and therefore unreliable. (Refer Wilson's Puranas).

Unfortunately there has been no dearth of Indian scholars who accepted their theories and conclusions without caring to investigate the basis of the same themselves or the texts of their own literature. It is on account of these that greater harm is done to Indian history, literature, and civilisation.

On account of the arbitrary selections, interpretations, interpolations, and corrections of certain manuscript copies and texts of our Puranas by these biased and interested western scholars and their followers among the western-educated Indian scholars, the texts of most of our Puranas in their current accepted printed editions are full of mistakes, distortions and inconsistency. In the editions of our Puranas of the 20th century there are more instances of such alterations than in the editions of the 19th century. As it is, the references in our Puranas to the positions of the stars and planets and the Saptarshi Mandala have not yet been tampered with to any considerable extent; but we are not free from the danger of such foreign interference with the source of our early history unless effective steps are taken at least now to ascertain with the help of such indisputable references in them to the Saptarshimandala, and guard in their purity the authoritative texts of our Puranas.

Thus ends (in 327 B.C.) the Magadha Empire founded By Barhadradha I. in 3709 B.C.

—(—)—

CHAPTER VI.

Pataliputra Empire.

IX. The Gupta Dynasty.

*A.Y. 2811-3056; Kali 2775-3020; B.C. 327-82 B.C.
Total years of reign 245 years.*

Chandragupta I otherwise known as 'Vijayaditya' on account of his valour, founded the mighty Empire of the Guptas who annexed a part of Magadha, to his own territory (Tirhut and Ayodhya) having Pataliputra as his capital. He was the son of Ghatotkacha Gupta and grandson of Sri Gupta, from whom the Dynasty founded by Chandra Gupta took its name. The Great Guptas originally belonged to the Surya Vamsi Kshatriya caste, who settled themselves as local chiefs at Sri Parvata near Nepal, from which circumstance they come to be known in history as Parvatiyas. These and the Lichchavis of Vaisali were associated with the kings of Nepal. They were Kshatriyas of the Aryan Descent of Nepal. Both of them belonged to a warlike caste. The Lichchavis were chiefly noted for the beauty of their girls, and kings were proud to have them as queens. Some of the later kings of the Aandhra Dynasty had taken their daughters for their wives, and many of the Lichchavis had settled themselves in the big cities of Magadha such as Girivraja and Pataliputra etc., as officers of state under the Aandhra kings, and Sri Gupta and Ghatotkacha Gupta had already entered into the service of Sivasri Satakarni, the 27th king of the Aandhra Dynasty as his generals, and won many great victories in battles for him and his succession to the throne was effected by most violent means of regicide. Chandragupta, the grandson of Sri Gupta, by his personal valour added greatly to the dominions of the Aandhra kings, and his political importance as commander-in-chief of Yajna-Sri Saatakarni and Vijaya Sri Saatakarni, won for him the

hand of Kumaradevi, the daughter of the king of Nepal, by whom he got a most brave and warlike son by name 'Samudragupta'. It is said that Chandragupta had already married a princess of the Lichchavis, whose sister was given in marriage to Chandra Sri Satakarni. By his Lichchavi princess Chandra Gupta had an other son by name 'Kacha' or 'Ghatotkacha Gupta' and certain it is that this Lichchavi connection elevated him from the rank of a general as enjoyed by his father and grand-father to the rank of commander-in-chief, and Chandra Gupta, the king's *syala* (सहोदर्यालः) as he was called, seems to have controlled the state even during the life-time of his nominal master Chandra Sri, who was completely in the hands of his Rashtriya Syala. It is stated that queen of Chandra Sri had fallen in love with her sister's husband; and Chandragupta had by some stratagem murdered the king Chandrasri and under the pretext of acting as guardian to his minor son Puloman III, and in the course of seven years Chandragupta made himself master of the whole situation, put to death the last scion of the Aandhra kings and proclaimed himself as Emperor of Magadha in the year Kali 2775 or 2311 from the Great Mahabharata battle i.e. in B.C. 327. He is said to have established an Era known after his name, as the Gupta Era (327 B.C.). Oriental scholars, on the supposed synchronism of Sandrocottus of the Greeks with Chandragupta Maurya, wrongly state that the first year of the Gupta Era, which continued in use for several centuries, ran from 319-320 A.D., although there is absolutely nothing to support their assumption.

Chandragupta, designated as the First, to distinguish him from his grandson of the same name, is described to have extended his own dominion along the Gangetic valley as far as the junction of the Ganges and Jumna, annexing a part of Magadha, a populous and fertile territory which included a greater part of Aryavarttha. This king is said to have struck coins in the joint names of himself, his Lichchavi queen and the Lichchavi clan to which he was the chief.

It is said Chandragupta I, before his death selected as his successor Kacha, or more fully Ghatotkacha, his son by the Lichchavi princess and Samudra Gupta, his eldest son by Kumaradevi, the daughter of the king of Nepal, who had already distinguished himself in many adventures against Mlechcha invaders who attacked his maternal grandfather's territories, coming to know of the treachery intended to be practised by his unscrupulous father, collected large bands of warriors from Nepal and from the Mlechcha sects of North-west India marched against his father's capital, and by putting to death his father and his half-brother Kacha, succeeded to the throne of Pataliputra to which he was rightly entitled in the year Kali 2782 or 320 B.C.

N.B.— Miss Mable Duff, in her "Chronology of India" gives to Sri Gupta and Ghatotkacha Gupta, a reign of 15 and 14 years respectively. The first two were never kings of Pataliputra or part of Magadha although they wielded a good deal of influence as generals under some of the later Aandhra kings, who consequently known as Aandhra bhrityas, and the Dynasty founded by their descendant Chandragupta I is consequently known in all the Puranas under the more general name of 'Sripurvathiya—Aandhrabruthya dynasty'. The Kaliyuga-Raja-Vrittanta Purana gives to this king chandra Gupta or Vijayaditya a reign of only 7 years, with which Mr. V.A. Smith practically agrees.

2. Samudra-Gupta, son of Chandra-Gupta I by his wife Kumaradevi, known also as Asokaditya reigned Magadha Empire with Pataliputra as his capital as the supreme Emperor of India for a long period of 51 years from Kali 2182 to Kali 2833 or from B.C. 320 to 269. B.C. The account given of him by his poet laureate Harisena makes him no doubt the greatest of all Indian Emperors, and he most fairly and fittingly claims the title of 'Indian Napoleon' given to him by Mr. V. A. Smith.

He was a most aggressive and ambitious monarch and resolved to increase his dominions at the expense of his

neighbours. When his fighting days were over, he employed a learned poet to compose an account of his achievements which he caused to be engraved on one of the stone-pillars set up more than a thousand years ago by Asoka, king of Kashmir, wrongly now ascribed by oriental scholars to Asokavardhana, the grandson of Chandra-Gupta Maurya. In that pillar inscription at Allahabad, Samudra Gupta is said to have captured and uprooted Achyuta and Nagasena, to have captured and liberated Mahendra of Kosala, Vyaghra Raja of Mahakanthara, Mantaraja of Kerala, Mahendra of Pishtapura, Swamidatta of Kottara, Damana of Erandapalla, Vishnugopa of Kanchi, Nilaraja of Avamukta, Hastivarman of Vengi, Ugrasena of Palakka, Kubera of Devarashtra, Dhananjaya of Kusthalapura, and all the other kings of the region of the South; to have exterminated Rudradeva, Matila, Nagadatta, Chandrarvarman, Gacapati, Nandin, Balavarman, and many other kings of Aryavarta; and to have overthrown the Devaputras, Sahis, Shahanushahis, Sakas, Marundas, Yavanas, and the people of Simhala and all other dwellers in islands.

Harishena classifies his lord's campaigns geographically under four heads: as those directed against 1. eleven kings of the south; 2. nine named kings of Aryavarta, besides many others not specified, 3. the chiefs of the wild forest tribes, and 4. the rulers of the frontier kingdoms and republics. He also explains Samudra Gupta's relation with various Indigenious powers who settled themselves in the western parts of India from the frontiers of Persia, such as the Sakas, the Tusharas, the Yavanas who were Yavana Kshatriyas of Abhisara, Ursa etc., and who were degraded as Mlechchas by discarding the Vedic Dharma, but not the Greeks as the modern historians think, the Marundas who began to pour into the country from the north-western parts of India crossing the Indus, almost from the beginning of the Andhra Dynasty. It is said that the kingdoms of Samatata, Kaamarupa and Dravaka and other border countries in the East, as well as those of Malava and Khandesa acknowledged his supremacy, and even the Sakas, of Sakastan, Yavanas of modern Afghanistan and Devaputras

submitted to him. Only the kingdom of Nepal, then, as now retained its autonomy under the suzerainty of the paramount Power; and perhaps, out of his regard for his maternal grandfather and maternal uncles, who were most attached to him, Samudra-Gupta did not attempt to subdue that mountainous kingdom. At his time, the Yaudheyas occupied the banks of the Sutlej, the Malavas occupied Guzerat, Madrakas the central parts of Punjab, and Pauravas, the North ern parts of Punjab. The reader may remember in Alexander's time these regions were similarly occupied by autonomous Kshatriya sects then called Malloi, Kathaloi, Pauras and so forth. We are distinctly told that Samudra Gupta maintained diplomatic relations with the kings of Gandhara and Kabul, with Sakas, and Yavanas, (who were Hindu Mlechcha sects); and the greater sovereign of the same race who ruled on the banks of the oxus, as well as with Ceylon and other distant islands. Speaking about the limits of his Empire Mr. V. A. Smith, says:—

"The dominion under the direct Government of Samudra-gupta in the middle of the fourth century thus comprised all the most populous and fertile countries of Northern India. It extended from the Hooghly on the East, to the Jumna and the Chambal on the west, and from the foot of the Himalays on the North to the Narmada on the South.

"Beyond these wide limits the frontier kingdoms of Assam and the Gangetic delta, as well as those on the southern slopes of the Himalayas, and the free tribes of Rajaputana and Malwa, were attached to the empire by bonds of subordinate alliance; while almost all the kingdoms of the South had been overrun by the emperor's armies and compelled to acknowledge his irresistible might."

"To proclaim the universality of his dominions, Samudra-gupta is said to have revived the ancient rite of the Horse Sacrifice (Aswamedha) which had remained long in abeyance since the time of Yudhishtira, and which was only performed at the time of Pushpamitra, the contemporary of Patanjali (13th century B.C.). The ceremony was duly carried out with appropriate splendour, and accompanied by lavish gifts to

Brahmana, comprising it is said, millions of coins and gold pieces. "Specimens of the gold medals struck for this purpose", says Mr. V. A. Smith, "bearing a suitable legend and the effigy of the doomed horse standing before the altar, have been found in small numbers."

Speaking of the personal accomplishments of Samudragupta, the learned writer of the "Early History of India" states:—

"Although the courtly phrases of the official eulogist cannot be accepted without a certain amount of reservation, it is clear that Samudragupta was a ruler of exceptional capacity, and unusually varied gifts. The laureate's commemoration of his hero's proficiency in song and music is curiously confirmed by the existence a few rare gold coins which depict his majesty comfortably seated on a highbacked couch, engaged in playing the Indian lyre. The allied art of poetry was also reckoned among the accomplishments of this versatile monarch, who is said to have been reputed a king of poets, and to have composed numerous metrical works worthy of the reputation of a professional author. We are further informed that the king took much delight in the society of the learned, and loved to employ his acute and polished intellect in the study and the defence of the sacred scriptures, as well as in the lighter arts music and poetry."

It is only Kaliyuga-Raja Vrittanta that has continued to narrate the history of the various Hindu Dynasties upto the Muhammadan conquest, and it ends with the description of Arjuna Bhoja or Arjunavarma Deva, the 7th successor of Bhojaraja Deva the famous Bhoja of Sanskrit Literature belonging to the family of Paramara Parameswara Sri Krishnaraja Deva—who reigned from 4250 A.Y. to 4299 A.Y. or in other words from 1112 A.D. to 1161 A.D. The Bhavishya Mahapurana gives another line of Paramara Dynasty the beginning from the founder Paramara Kali 2710 or 392 B.C. Vikramaditya Kali 3900, or B.C. 101 to Gangasimha the last king who fought in the battle of Kurukshetra with Muhammad Gori in Kali 4295 or 1193 A.D.

We entirely agree with the following remarks made by Mr. Vincent A. Smith, regarding the recovery of the history of Samudra Gupta:—

"By a strange irony of fate this great king—Warrior, poet, and musician—who conquered nearly all India, and whose alliance extended from the Oxus to Ceylon, is unknown even by name to the historians of India. His lost fame has been slowly recovered by the minute and laborious study of inscriptions and coins during the last 70 years; and the fact that it is now possible to write a long narrative of the events of his memorable reign is perhaps the most conspicuous illustration of the success gained by patient archaeological research in piecing together the fragments from which alone the chart of the authentic early history of India can be constructed."

We only regret to note that the learned writer and his numerous colleagues in India and elsewhere, even after the recovery of the complete account of Samudragupta, should not have directed their attention to the so-called identification of Sandrocottus with Chandragupta Maurya and come to a conclusion by an unprejudiced and impartial comparison of the two accounts, in the light of the new materials furnished to them by archaeology,—though not by a comparative study of the Puranas which furnish them materials from which alone the chart of the authentic history of Ancient India can be safely constructed and acted upon. We have discussed more fully about this vexed point in the previous chapters of this book.

3. *Chandragupta II.* (द्वितीयचंद्रगुप्तः)

Son of the Great Emperor Samudragupta by his senior queen Dattadevi, called after his grand father in accordance with the Hindu custom and who had been already as crown prince (युवराजः) with his noble father in the cares of Government, came to the throne peacefully and without contest under the title of Vikramaditya—(sun in prowess) in the year 58 of the Gupta Era, founded by his grandfather, corres-

ponding to Kali 2833 or 269 B.C. and ruled the Pataliputra Empire for 36 years from 2869—2905 A.Y., Kali 2833 to 2869 Kali or 269 to 233 B.C. (Vide K.R.V.). Mr. V. A. Smith seems to give to this new emperor a reign of 38 years, while Miss C. Mabel Duff assigns to him only 14 years.

Chandragupta II was a man of mature age at the time of his accession and found himself in a position to undertake the extension of the wide dominion bequeathed to him by his ever victorious father. His chief military achievement was his advance to the Arabian sea through Malva and Guzarat, and his subjugation of the peninsula of Saurashtra or Kathiawar, which had been ruled for more than a century by the Sakas or the Persians known to European scholars as the western Satraps. Our knowledge of his campaign in the Vanga countries (modern Bengal) is confined to the assertion made in the elegant poetical description on the celebrated iron pillar of Delhi which states 'when warring in the Vanga countries, he (Chandra Gupta II) breasted and destroyed the enemies confederate against him. The same document also states that he "crossed the Seven mouths of the Sindhu and vanquished in battle a nation called Bahlika", which apparently occupied part of Punjab at that time.

4. Kumara gupta I. (कुमारगुप्तः) son of Chandragupta II by his queen Dhruvadevi, came to the throne of his father under the title of Mahendraditya (महेंद्रादित्यः) in the 94 of the Gupta Era, corresponding Kali 2869 or 233 B.C.

He ruled the Pataliputra Empire for 42 years from 2905 to 2947 A.Y., 2829 to 2911 or Gupta Era 94 to 136 or B.C. 233 to 191. (Vide K.R.V. and V.A Smith's Early His. of India). Miss C. Mabel Duff seems to assign to this king only a reign, of 30 years. He, like his grandfather, is said to have celebrated the Horse Sacrifice, as an assertion of his paramount sovereignty and to have successfully driven out the Huna hoards who began to burst through the north western passes.

5. Skanda Gupta (स्कंदगुप्तः) son of Kumara Gupta I by his senior queen Ananta Devi assumed the title of Paraakramaditya and came to the throne of his father in the year Kali 2911 or Gupta Era 136 or B.C. 191. He ruled the Pataliputra Empire for 25 years, from 2917 to 2972 A.Y. Kali 2911 to 2936 or Gupta Era 136 to 161 or B.C. 191 to 166 B.C. The year of his succession is said to have been marked by the bursting of the embankment of the Sudarsana lake, which is said to have been repaired by Chakrapaalita, son of Pernadatta, who had been appointed as Governor of Saurashtra in the year 137 of the Gupta Era. The Hunas, in his time, appear to have spread in a destructive flood all over western India and Skanda Gupta is said to have restored the falling fortunes of his family, to have conquered the Pushyamitras and fought successfully with the Hunas. Skanda Gupta had no heir of his own, and adopted Narasimha Gupta, son of his half brother 'Stira Gupta' (or Pura Gupta as Mr. V. A. Smith calls him), the son of Kumara Gupta I by the junior queen Anandadevi, and breathed his last in the year 161 of the Gupta Era corresponding to 2972 A.Y. Kali 2936 or 166 B.C. When he passed away, the Great Gupta Empire practically perished, though the Great dynasty continued to remain for 2 or 3 more generations.

6. Narasimha Gupta (नरसिंहगुप्तः or नृसिंहगुप्तः) The nephew and adopted son of Skanda Gupta and the natural son of Stira Gupta by his queen Vataadevi, came to the throne of his adopted father Skanda Gupta in the year 161 of the Gupta Era, corresponding to 2972 A.Y. 2936 Kali or 166 B.C. As he was a minor at the time of his appointment to the throne, his father ruled the Empire as guardian of his minor son for a brief period of 5 years under the title of Sri Prakaasaditya (प्रकाशादित्यः) from 2972 to 2977 A.Y. 2936 to 2941 Kali or 166 to 161 B.C. He is said to have restored the purity of the coinage which suffered a decline in the amount of pure gold or *Suvarna*, on account of the difficulty which the treasury of Skanda Gupta experienced in

meeting the cost of Huna war. Narasimha Gupta who attained his age in the year 166 of the Gupta Era, actually came to the throne in that year, and reigned Pataliputra for a further period of 35 years from 2977 to 3012 A.Y., 166 to 201 G.E., 2941 Kali to 2976 Kali or 181 to 126 B.C. under the title of 'Baalaaditya' (बालादित्यः). But as stira-gupta or Sri Prakaasaaditya reigned only as a guardian to his minor son, the Kaliyuga Rajavrittanta does not count Stira-gupta as a separate king, and assigns to Narasimha-gupta or Baalaaditya a total period of (5+35) 40 years for his reign.

Mr. Vincent A. Smith and Miss C. Mabel Duff treat them as two separate kings, in which case there will be eight kings in this great or Sri Parvathiya Aandhra Bhritva Dynasty, instead of seven kings, as is uniformly maintained by all the Puranas. Narasimha-gupta is said to have removed his capital to Ayodhya. He built a brick stupa more than 300 ft. for Buddhists at Nalanda, in Magadha, which was remarkable for the delicacy of its decorations and inscriptions and the lavish use of gold and gems in its furniture. He is said to have rigorously resisted the tyranny of the Hunas, and to have successfully put down the pride of the Kalingas who had risen against him. In all his victories Narasimha-gupta Baalaaditya is associated with one Yasodharman, a petty Raja of Central India who is a subordinate to the Gupta Emperors.

7. Kumara Gupta II (द्वितीयकुमारगुप्तः) son of Narasimha Gupta by his queen Mahadevi or Srimatidevi, came to the throne of his father in the year 201 of the Gupta Era, corresponding to 3012 A.Y., 2976 Kali or 126 B.C. He is said to have reigned for 44 years from 3012 to 3056 A.Y., 201 to 245 G.E., Kali 2976 to 3020 Kali or 126 B.C. to 82 B.C. (Vide K.R.V.). Mr. V.A. Smith and Miss C. Mabel Duff do not indicate the exact year of the death of the Emperor. In an Apsad inscription of Aadityasena, Isanavarman is said to be a contemporary of Kumaara Gupta II, who is said to have defeated him in the year 245 of the Gupta Era, which shows, that his death must have taken place either in that year,

corresponding to 3020 Kali or 82 B.C. or subsequent to that period. According to K.R.V. Kumaara Gupta's death took place in that very year, which tallies with the number of years of reign assigned to him. He assumed like his predecessors, the title of Kramaaditya (क्रमदित्यः) and he seems to have had a hard task in resisting the Hunas who came like swarms of locusts and utterly destroyed the Gupta Empire about 82 B.C.

So far as is known the line of the Imperial Guptas or Sri Guptas terminates with Kumaara Gupta II. Bhatarka, one of his generals is said to have conquered Guzarat and held it as a dependency of the Gupta Empire. After the over-throw of the Great Gupta Dynasty, three different dynasties of Guptas, known as the later Guptas seem to have retained power in three different parts of the empire, in Eastern Malva, Eastern Magadha and Oudh. Though they all claimed imperial dignity, yet none possessed any very great extent of territories. The most notable member of the later Gupta Dynasty founded by Krishna Gupta, was Adityasena, the 8th king of that dynasty, who asserted his independence after the death of the paramount sovereign Harsha or Harshavardhana Silaaditya of Kanyakubja—the patron of Bana—in 648 A.D. and even presumed to celebrate the Horse Sacrifice in token of his claim to supreme rank. The last known Raja of the Dynasty was Jivita Gupta, who reigned early in the 8th century after Christ about the end of that century, or in 858 A.D. Magadha passed under the sway of the Pala kings of Bengal.

Skanda Gupta's Eulogies of Victory

The Gupta rulers were men of prowess and valour. They expelled the Sakas and Hunas from the country and gave peace and prosperity to the people for about two and a half centuries. Among the Guptas, the fifth monarch Skanda Gupta spent all his life time in waging wars against Hunas. In the end that heroic king sacrificed his life in a

fight with the Hunas and bestowed peace and tranquillity to his countrymen. The Huna power was shattered to pieces and could not rear its head again until one century or more. The people eulogized the conquests of Skanda Gupta in songs and poems during that time. Below is given a rendering of these eulogies, published in the Journal of Vasavi, of Magha month, IX Volume, Pages 374-376.

"Oh Citizens! Divorce all your sorrows! The Hunas are coming again! The Huna armies crossed the—Gandhara mountain range and set foot in the Aryavarta! Citizens! give up your griefs and don your mailed-armour!"

"The Hunas are coming again! Now, Skanda Gupta is no more! The like of Kumara Kartikeya, the son of Kumara Gupta is not present to protect you from the foes!"

"Far, far away, between the confluence of the Ganges and Jumna, in the fortress of Pratishtana, that noble Emperor sacrificed his life! On the banks of Vitasta, beside the Satadri, near bold-red fort, in the sanguinary battle of Brahmavarta, he, who vindicated the prestige of the Empire, upheld the renown of the Gods and the glory of Aryavarta, is no more! That Skanda Gupta's army had neither cowards nor ungrateful and disloyal soldiers; they did not come back! While standing shoulder to shoulder, in the protection of their beloved Sovereign, they made red the black waters of Kalindi! So they did not return to their country-homes! Like a human wall they stood before the Pratishtana fortress and arrested the advance of the enemy! They are, indeed, the true followers of Skandagupta! They followed his foot-prints and reached the other shore of life.

The Hunas are coming! Citizens, make haste; gird up your loins! The Hunas are coming!

"Who was the Saviour of Aryavarta, when the old Emperor, fascinated by the peerless celestial beauty, forgot the safety of his noble Self and that of his people? Did you hear, who it was that served as a shield to the Brahmins, Buddhistic

Sramanas (Monks) wives, maids, shrines and arable lands? Citizens! Did you, at any time, hear the name of that hero, who by his Sandy prop and pike-staff stemmed the raging on-rush of the enemy ocean like-hosts? It was that unique man of valour, Skandagupta, a parallel hero to Kartikeya! Citizens! Stand up! Shed Sloth! The Hunas are arriving!

The Hunas are coming! Arise, put on armour in Self-defence! Else the Huna tide will wash away all the countries! There is no chance to protect the innocent young, the helpless old and the Shelterless women. None can be saved. Even now give up internal strife; protect the Gods and Brahmins. Civil wars ruined many lands till now. If God gave good sense to Kumaragupta, this empire would not have been ruined. If armies were stationed on the banks of Vitasta, could the Huna hosts set foot in Kurukshetra? Gird up your loins! Throw heart and soul in the act of Self-defence! The Hunas are coming!"

"He, who with only ten thousand soldiers could stand against an army of one lakh, that valiant hero's name was Skandagupta! That Skanda Gupta with one—thousand soldiers could stand face to face against lakhs in Saurasena fortress. The Huna king could not overcome his five hundred men in Kosala! Citizens! Awake and arise! Utter his sacred illustrious name! Unsheathe your swords quickly! The Hunas are coming."

"Look! Look well! Only for a minute, the Sun is free from the clouds! The old king went to Heaven! Govinda Gupta and Skanda Gupta, have not yet adorn Swords in the hands. The empire had again attained its glory. The Huna armies like streams have dried up. The white scattered bones of the Hunas on the Ganges-banks of Brahmavarta bear testimony to this truth. The heads of Hunas, shorn of their noses, lying on the plains of Gopa Hill give evidence to this fact. Peace reigns in the North regions. The Hunas left the country and went far away! Skanda Gupta sat on the throne! Look! this way!"

This Skanda Gupta attained heaven in 161 G.S. or 166 B.C.

The following is the account of the Great Gupta Dynasty as given in the Kaliyuga Raja Vrittanta:—

“अथ श्रीचंद्रगुप्ताख्यः पार्वतीकुलोद्भवः ।

श्रीपर्वतेंद्राधिपतेः पौत्रः श्रीगुप्तनृपतेः ॥

श्रीषटोत्तमगुप्तस्य तनयोऽमितविक्रमः ।

कुमारदेवी मुद्राया नैपालाधीशितुः सुतान् ॥

लब्धप्रवेशो राज्येऽस्मिन् लच्छवीनां सहायतः ।

सेनाध्यक्षपदं प्राप्य नानासैन्यमन्वितः ॥

लच्छवीयां समुद्राया देव्याश्चंद्रवियोऽनुजान् ।

राष्ट्रियदयालको भूत्वा राजसम्राट् च चोदितः ॥

चंद्रभियं वातयित्वा निपेणैव हि केनचिन् ।

तत्पुत्रप्रतिभूत्वा च राज्ये चैव नियोजितः ॥

वर्षेस्तु सप्तभिः प्राप्तराज्यो वीरामणीरत्नौ ।

तत्पुत्रं च पुलोमानं विनिहत्य नृपार्भकं ॥

आग्नेभ्यो मागधं राज्यं प्रसह्याऽपहरिष्यति ।

कचेन स्येन पुत्रेण लच्छवीयेन संयुतः ॥

विजयादित्यनाम्ना तु सप्त पाठयिता समाः ।

सनाम्ना च शकं त्वेकं स्थापयिष्यति भूतले ॥

एकच्छत्रश्चक्रवर्ती पुत्रस्तस्य सहायताः ।

नैपालाधीशदौहितो म्लेच्छसैन्यैः सनातः ॥

वेदकं पितरं हत्वा सह पुत्रं सवायवं ।

अशोकादित्यनाम्ना तु प्रसूयतो जगतीतले ॥

स्वयं विगतशोकश्च मातरं चाऽभिनेदयन् ।

समुद्रगुप्तो भविता सार्वभौमस्त्वतः परं ॥

विजित्य सकलामुर्वी धर्मपुत्र इवाऽपरः ।

समाहरजधनेषु यथाशक्तं द्विजोत्तमैः ॥

स्वदेशीयैर्विदेशीयैः नृपैः समभिपूजितः ।

शास्त्रसाहित्यसंगीतरसिकः कविभिस्तुतः ॥

समुद्रगुप्तः पृथिवीं चतुर्दशदिग्गोष्ठितान् ।

पंचाशतं तथा चैकां भोक्ष्यत्येकैकं राट् समाः ॥

तस्य पुत्रोऽभरचंद्रगुप्ताख्यो वीरकेसरी ।

यवनांश्च तथा हूणान् देशाद्विद्रावयन् बलात् ॥

विक्रमादित्यवन्नित्यं पंडितैः परिसेवितः ।

श्रुतिस्मृतिपुराणैतिहासकान्यविकक्षणः ॥

विक्रमादित्य इत्येव भुवनेषु प्रभां गतः ।

सप्तसिंधून् समुत्तीर्य बाहिकादीन् विजित्य च ॥

सुराष्ट्रदेशपर्यंतं कीर्तिस्समं समुच्छ्रयन् ।

षट्त्रिंशद्भोक्ष्यति समास्तेकच्छत्रां वसुंधरान् ॥

कुमारगुप्तस्तत्पुत्रो भुवदेवीसमुद्भवः ।

कुमार इव देशरीन् विजेन्न्यत्रिजगिद्विषः ॥

समाहर्ताधमेधस्य महेंद्रादित्यनामतः ।

चत्वारिंशत्समा द्वेच पृथिवीं पालयिष्यति ॥

स्केन्द्रगुप्तोऽपि तत्पुत्रः साक्षात् स्कंद इवाऽपरः ।

हूणदर्पहरश्चंद्रः पुष्यसेननिबूदनः ॥

पराक्रमादित्यनाम्ना विस्तृतो धरणीतले ।

शसिष्यति महीं कृत्स्नां पंचविंशति वत्सरान् ॥

ततो नृसिंहगुप्तश्च बालादित्य इति श्रुतः ।

पुत्रः प्रकाशादित्यस्य शिरगुप्तस्य भूषते ॥

निवृत्तः स्वपितृभ्येन स्तदगुप्तेन जीवता ।

पितृवै सार्कं भविता चत्वारिंशत् समा नृपः ॥

अन्यः कुमारगुप्तोऽपि पुत्रस्तस्य महायशः ।

कमादित्य इति ख्यातो हूणैर्युद्धे समाचरन् ॥

विजित्वेशानवर्मादीन् भटार्केणाऽनुसेवितः ।

चतुश्चत्वारिंशदेव समा भोक्ष्यति मेदिनीम् ॥

एते मयातसामन्ताः श्रीमद्गुप्तकुलोद्भवाः ।

श्रीपार्वतीयांश्चभूष्य नामान् शक्यवर्तिनः ॥

महाराजाधिराजादिविरुदावल्यालंकृताः ।

भोक्ष्यन्ते द्वे शते पञ्च चत्वारिंशच्च वै समा ॥

मागधानां महाराज्यं छिन्नं भिन्नं च सर्वशः ।

साकमेतैर्नृपागुप्तवंश्यैः यांश्च संप्रति ॥ "

From this long quotation it will be clear that this great Gupta Dynasty consisted only of seven kings, that every one of them had a title ending with the word "Aaditya", and that they reigned as Emperors of India for a total period of 245 years from 2811 to 3056 A.Y., 1 to 245 G.E., 2775 Kali to 3020 Kali or in other words 327 B.C. to 82 B.C.

(Vide, 'Age of Sankara. Part I B. Ed. 191 By T.S. Narayana Sastry. B.A.B.L. High Court Vakil Madras.)

Pataliputra Empire.

The Gupta Emperors-

Kali 2775-3020 : B.C. 327 to 82 B.C.

Total 245 years.

S. No.	Name of the Emperors	Years Reigned.	Kali.	B.C.	G.E.
1.	Chandra Gupta I	7	2775-2782	327-320	1- 7
2.	Samudra Gupta	51	2782-2833	320-269	7- 58
3.	Chandra Gupta II	36	2833-2869	269-233	58- 94
4.	Kumara Gupta I	42	2869-2911	233-191	94-136
5.	Skanda Gupta,	25	2911-2936	191-166	136-161
6.	Narasimhagupta being minor by guardian Stira- gupta 5 yrs Narasimhagupta himself after attaining majority 35 "	40	2936-2976	166-126	161-201
7.	Kumara Gupta II	41	2976-3020	126- 82	201-245

CHAPTER VII.

X.—Agni Vamsa or Brahma-Kshatra Kings.

The authenticity of Bhavishya Purana.

This standard work makes mention of Vikramaditya the son of Gandharva Sena to be the king of Ujjain, in the first century B. C., and that he conquered the whole of Bharata Varsha from Setu to Himachala; he was emperor over the territory, having crossed North-West of the river Sindhu as far as Herat and founded the Vikrama Era, in 57 B. C., or 3044 Kali year. This ruler was born in the Panwar-dynasty, one of the four Agni Vamsas; he was the

8th in the list of the kings. Bhavishya Maha Purana, in the Prati Sarga Parva of the one hundred chapters, these Agni Vamsa Kings were described in 72 chapters; of these 44 chapters were devoted exclusively to describe the great deeds of the two Emperors, Vikramaditya and Salivahana. The western scholars spread a shroud over these two illustrious Emperors, having declared that they were not in existence and their Eras were fathered upon non-existent Saka kings of whom there was no mention anywhere. Besides this denial, they proclaimed that the Bhavishya Purana was not at all an authority, as it contained the history of the Muhammadan and Christian rulers. Further, they pronounced that Bhavishya Purana in its early form, was the source for all the Puranas and as it consisted of modern history, could not be accepted as authority. We request the readers to consider who might have inserted the fables of Adam and Eve, in Bhavishya Purana! The Indian Sanskrit scholars, nowhere have added the histories of other countries in their holy works; but they made only slight references to the history of Mlechcha sects, (who were excommunicated Hindu Kshatriya sub-sects) as far as they had connection with our country's history. In this case, it is neither plausible nor probable that they inserted the history of countries like Arabia and Particularly of the Hebrew race, in their sacred Puranas.

In order to prove the historicity of their imaginary god-head of religion, namely "Christ", the western writers were obliged to invent the story of Adam and Eve, the supposed first parents of the Human race; who are said to have lived in 4004 B.C; get it composed up-to-date in Sanskrit and inserted in Bhavishya Purana, since it was a book written on Palmyra leaves. To be a confirmatory evidence to their connected story, they might have had the history of Muhammad and the Muslim rulers also composed in Sanskrit and might have added it in Bhavishya Purana. On this interpolation might have been made with a motive to disprove the authority of Bhavishya Purana which gave an accurate account of our medieval history, from the date of the origin

of the Agni Vamsi dynasties 392 B.C., to the invasion of Muhammad Ghorī, (A.D. 1193), and thereby to deny the very existence of the historic personages, of Vikramaditya and Salivahana, to strengthen their pre-meditated theory of the modernity of Indian history. Having done this forgery, they began to proclaim, at the top of their voice, that Bhavishya Purana cannot be accepted as an authoritative work.

Let us follow another line of argument, that the native or foreign scholars had the subsequent history composed and compiled it, in that Purana, then how are they blameworthy and culpable? Is it a sin to bring the history correct to the present times? It is a fact that history is written after the events and incidents occurred! In this state of affairs, Matsya Vayu and Brahmanda and other Puranas relate the history from the Maha Bharata War to the end of the Andhra Empire. The later history of the great Gupta Emperors was described in "Kaliyuga Raja Vrittanta" work. The history of the subsequent sovereigns of the Agnivamsa, namely, 1. Panwar, 2. Chahaman or Thomara, 3. Sukla or Chalukya, 4. Paricara or Pratihara dynasties, was written in detail, in the Prati Sarga Parva of Bhavishya Maha Purana. Let us consider, that the later history was composed as it took place and was added in the Purana; if so, is it criminal? The name Bhavishya Purana was not their fabrication; the Indians hold in high esteem and great regard the Puranas composed by holy seers which treat of future history. Such a Bhavishya Purana was already extant and if subsequent history, written as it happened, was introduced into it, why should the Bhavishya Purana be treated as unhistoric and unauthentic? Why should we not accept it as a standard and authoritative document when it was not imaginary and was free from fabrications, as the events were chronicled as they occurred in due course of time. The foreign writers would have been on firm ground, in case they fished out the false statements and conclusively proved the faults and fabrications contained therein. Suppose we add the present-day history of the British rule of India in it, will the Purana be not genuine and will it be spurious? It will become unauthentic

and unhistoric, only when we concoct or distort the facts and when we add in it, events which never happened. In case, with regard to truth, we chronicle real facts, the Purana will be a standard work and authoritative document and there will be neither crime nor sin, in doing so.

The western historians accepted that there were four Agni Vamsas, namely: 1. Panvar, 2. Thomara, 3. Chalukya and 4. Parihara dynasties. They admitted the fact of Prithvi Raja, Jayachandra and Rani Samyukta having fought with the Muhammadans in the 12th century A.D., and they wrote these in their histories. Except the transposition of Bhoja of 7th century A.D., to a later date of 11th century A.D., the foreign historians approved of Bhoja belonging to Panvar dynasty and Kalidasa having lived in his royal court. Or, there might have existed another king Bhoja in 11th century A.D. Though they were aware of the history of these four Agni Vamsas, why did they not give their history from 4th century B.C., to that of 12th century A.D., and the cause of omitting the lists of the rulers of those dynasties, the responsibility for this omission rests upon their followers, the modern historians. For all the books that give the history of the Agni Vamsas and that of the Book of "Prithvi Raja Rasa", the main source is Bhavishya Purana. The western scholars took from these four Agni Vamsas, the necessary information suitable for their theories. In case the whole history was narrated, they had to confess that Vikramaditya and Salivahana were illustrious emperors and that they were the founders of their own Eras. So they have not only denied their existence, but also inserted into Bhavishya Purana the later history of the Muhammadans, etc., deleted some verses from the history of ancient royal families, and mutilated it in such a way as to create lacuna; All these additions and subtractions were made in order to disprove the authenticity of Bhavishya Purana and they might have advertised that it cannot be accepted as an authority for purposes of history. This was done perhaps, with a motive that Indian historians may not look into them and even if they chanced

to see them they might not take it as a standard historic document. The Matsya, Vayu and Brahmanda Puranas which were accepted as source books for history by the western scholars, it is mentioned, that they narrated the histories of the future kings and dynasties, long before they were born, that is, in 3000 B.C. As the alien chroniclers had no other alternative than to accept them, to write a history of ancient Bharat, they reconciled themselves with the theory that these Puranas might have been revised during the period of the Gupta kings, and modernised by the addition of later historical information. With these as their basis, they wrote their histories and in doing so they altered the dates and periods of the rulers, at their sweet will and pleasure. Why not the same criterion of authenticity be applied, in the case of Kaliyuga Raja Vrittanta and Bhavishyad Purana? They might have done so, if Vikramaditya and Salivahana, were only figure-heads and mere non-entities. On the other hand, they were eminent emperors, world conquerors, wise administrators and above, all, founders of Eras. Acceptance of their existence would entangle them in a dilemma of recognising their Sakas (or Eras). Further, it would land them in another difficult and disastrous situation, namely of adjusting a diminished period of 1200 years, since they made Maurya Chandragupta, a contemporary of Alexander and decided the date of his coronation to be 324 B.C. To tide over this absurdity and incongruity in chronology, the Westerners waived the claims of Vikramaditya and Salivahana; they had the audacity to identify Vikramaditya as Chandragupta II of the Gupta Dynasty who got the title Vikramaditya and who was supposed to have existed in 5th century A.D., to boot. Moreover, they affirmed that Salivahana and Hala Satavahana were one and the same, into the bargain. Though Chandragupta II got the title Vikramaditya, it was nominal and was never used in correspondence or in the inscriptions. He was called Chandragupta II and he lived in 3rd century B.C., but not at all in 5th century A.D.

The reasons to differentiate the two Vikramadityas.
Ghandragupta II Gupta Dynasty. *Panwar Dynasty.*
Dynasty. *Vikramaditya.*

- | | |
|---|---|
| 1. Has title Vikramaditya. Nominal. | 1. "Vikramaditya name given by Father; he has a nominal title Harsha. |
| 2. Pataliputra was Capital. | 2. Ujjain was capital. |
| 3. Not the founder of Era. | 3. He is founder of Era. In his name began Vikrama Saka 57 B.C. |
| 4. According to Westerners this king existed in 4th century A.D. But Puranas speak that he lived in 3rd century B.C. | 4. The Westerners deny the very existence of such a king but accept the Saka or Era. Puranas say that a king of this name lived and ruled in 1st century B.C. |
| 5. After this king, only four kings ruled for one hundred and fifty years. Then the empire was broken by the Hunas in 82 B.C. | 5. After this king 24 kings ruled for 1200 years. Then in 1193 A.D. this empire was destroyed by the Muhammadans with the battle of Thaneshwar. |
| 6. The Kaliyuga Raja Vrittanta relates about the Gupta dynasty. The date can be fixed and we have got some Gupta inscriptions. According to both the Gupta history is similar. But their inscriptions mention "Malava Gana Saka", whose date being 725 B.C., the Westerners call it "Malava Saka" and identify it with Vikrama Era. They speak that it is Vikrama | 6. The history of the Panwar family in which Vikramaditya was born is mentioned in Bhavishya Purana. Rajatarangini speaks that this Vikramaditya was the king of Ujjain, in 1st century B.C. Nepala Raja Vamsavali relates that he conquered Nepal and there (in Nepal), founded Vikrama Era in 57 B.C., or 3044 Kali. Kalidasa wrote in "Jyotirvidabharana" that he dedicated his work to the king of Ujjain, Vikramaditya, in 33 B.C., or |

Saka of 57 B.C. and changed the Gupta Saka from 327 B.C. to 320 A.D.

2068 Kali who founded the Vikrama Era. (For further particulars please see "Chronology of Kashmir History Reconstructed" by this author.)

In the previous pages, we have given many reasons to prove the existence of Vikramaditya; but the western writers were eloquent that a king of that name was not at all born, for which they have no proof with them. Now, we have beyond doubt, with unquestionable arguments, established the existence of the illustrious Sovereigns, Vikramaditya and Salivahana, during the first century before and after Christ respectively. Other standard works confirm the truth of the information supplied by Bhavishya Purana. The western historians adduced absurd arguments to support their preconceived theories. All these were done with a pre-meditated motive to diminish the prestige of our sacred Puranas and the hoary history of ancient times. In the words of Carlyle, "History proper is ranked among the highest arts and in this domain there are artists and artisans". The same author says that "History is philosophy, teaching by Experience" and "History is the essence of innumerable Biographies; and that "History is a real prophetic manuscript and can be fully interpreted by no man." But the alien chroniclers and the foreign research scholars, who deemed themselves erudite and enlightened, dare not discard their presumptions and pretensions; they cast away as worthless, the sane advice of Carlyle the Immortal Historian of the French Revolution, and considered themselves to be endowed with All-knowledge and All-Wisdom. Saturated in this spirit of superiority and vein of vanity, the western writers played the part of artisans and did their utmost, to reproduce a modern history of India. The future historians of the sovereign Republic of Bharat should bear these facts in mind, heed the sage counsel of Carlyle to be artists and attempt to write a real and correct history based on the authority of our ancient authors and authentic Puranas which are real prophetic Manuscripts. We emphasize that this is their sacred duty and they should gird up their loins

to discharge it. Then only they will pay their debts as sons to their Mother-land and will earn the gratitude of the future generations.

Finally, we lay stress that authenticity of the Bhavishya Purana will not suffer, even a whit, if any enthusiasts of Sanskrit Literature, compose the later British history and compile it in the original Purana. Let them pay homage to "Historic Truth" and obtain from fabrications and misrepresentations!

Agni Vamsa Kings.

The history of the kings of the Agni Vamsa was fully described in Sri Bhavishya Maha Puraana, which was divided into four Parvas or sections, namely 1. Brahma Parva 2. Madhyama Parva 3. Prati Sarga Parva and 4. Uttara Parva. In the third, Prati Sarga Parva was treated the history and genealogy of the kings who ruled from 28th Mahayuga consisting of Krita, Treta and Dvapara yugas of Vaivasvata Manvantara. It was stated therein that at the commencement of 28th Kaliyuga, during 4295 kali or 1193 A. D., battles to have taken place between Prithvi Raj and Muhammad Ghori, at Thaneshwar (Kurukshetra) and a description of the lineage of the kings till the battle of Kurukshetra. Therein was in detail depicted the history of the Agni Vamsa kings whose dynasty was established in 2719 Kali. (392 B.C.) Nowhere in the histories of the Westerners, mention of these kings was made. Further they denied the existence of Vikramaditya and Salivahana the founders of the famous Eras gave rise to wrong theories. Even the Indian historians repeated parrot-like the statements of the foreigners but had not the patience to take pains to study the Puranas or Verify the opinions of the aliens. So these western distorted histories had become Text-Books in schools and colleges.

In India the Puranas and Itihasas were deemed the Treasurehouses for a complete correct history of Bharat. The chief events that happened since creation, during the

period of six Manus, were briefly recorded in them. The incidents that occurred in the 28 Mahayuga of the present seventh Manu's time, the lists of the rulers of the primary kingly races, the habits, customs and manners of the people together with the nature of administration and culture and civilization of the people, all these were incorporated in these Puranas. Besides their being the store-houses of the rule of the royal dynasties, the Puranas are the repository of the advance and progress of the people and their way of life at that time. It is a well-known fact that to preserve the history of crores of years is a stupendous task, beyond the reach of human intellect. This truth is confirmed, when we know how the recent history of Greece of about 25 centuries could not be saved from oblivion. In the light of the fact that more than twenty histories about Alexander were lost, how is it possible to preserve the past records of twenty eight Mahayugas since Vaivasvata Manu a period of 12 crores of years or from Krita Yuga, a period of 38,91,000 years from the ravages of time and the vandalism of foreign invaders? Even if we exempt the history of Krita and Treta yugas, can we save from decay, the chronicles of Dvapara yuga consisting of a period of eight lacks and sixty four thousand years? When the Europeans lost their history of about twenty centuries only, how can the history of India from the creation for about an immense period of one hundred and ninety-six crores of years be kept in tact from decay? In spite of these facts, we must feel highly grateful to our saints and sages who by the stretch of their imagination could put in a nut-shell and preserve for us the history of crores of years. In these Puranas, our ancient Seers have chronicled the history of the Devas, Manavas, Animals and plants existing in the time of the first Manu and the habits and customs of the men living during that period together with the genealogies of the Royal Dynasties. About the events that occurred during the time of the 2,3,4,5,6 Manvanterams, only a small quantity of facts are available to us; the details of the creation and modes of living might have been subjected

to decay and completely destroyed. The full details and complete history of the present 28th Mahayuga's Dvaparayuga's final period till the close of the Bharata Battle (3138 B.C.) is within our reach.

The history of the kingly dynasties since the Bharata War in the 36th year before Kali or 3138 B.C., can be had in toto. These genealogies of kings and some of their periods were accepted even by western scholars. The reigning periods of some kings were reduced. They rejected some of the rulers and the times of some monarchs were distorted and mutilated by the alien chroniclers. On the pretext of producing correct history they manufactured a mass of material, with a maze of misrepresentations and wrote hundreds of pages to the utter bewilderment and confusion of Indian students. On minor topics they expended a lot of energy and time, with fallacious arguments and arrived at prejudiced conclusions. They gave to their erroneous line of reasoning, an air of reality and a flavour of truth, by resorting to expressions like 'it may be surmised, it is possible to believe, the plausible conclusion is,' and so on. Under the shelter of similar phrases, the foreign historians tried to hood-wink the future native writers. *The expressions used by them reveal that their conclusions were only tentative guesses but not hard facts based on the bed-rock of truth.* In this state of affairs, to believe their utterances as gospel-truth is our grave blunder and meseems, they are not to be blamed.

Modern histories which are not based on past records are mere figments of fancy. Their authenticity cannot be accepted. In such a case, what right have these recent western writers to attribute modern origin and fix later dates to the Puranas composed by Sages some five thousand years ago? What are the sources for them to fix recent dates? *All their conclusions are mere conjectures, having no authentic records.* Then how can these alien historians discredit the statement of Veda Vyasa that he began the

writing of Sri Maha Bharata, named as "Jaya", when Kali entered in and finished the work in three years? How can contemporaneous evidences be secured from other countries to verify the date of Bharata composition which took place some five thousand years ago? When other countries were in a wild condition and other nations steeped in ignorance and savagery, as stated by the western scholars, how can we get the opinions of contemporary writers? If the evidence of coins and inscriptions are insisted on, to confirm a historic fact, is it possible to write inscriptions for every particular incident? If one ruler had gift-deeds written and another had his victories engraved in a mountain cave or on a rock edict, are other kings bound to follow his example? What authority have they to reject the historical events that are not supported by evidences? What past records can they produce to disprove the information provided by the Puranas? If the opinions of the western chroniclers are to be considered standard, why not the same authority be attached to the writings of the Ancients.

With fallacious and irrational arguments, they wrote imaginary tales, styled them correct histories to convince the innocent Indian students and taught them in schools and colleges. The western scholars dubbed the Puranas as a comedy of Errors and a series of myths; they called some portions were concoctions, interpolations and inventions. These biased writings shook the beliefs of the Indian pupils and caused in them an aversion to their ancient Puranas and authentic records. As the alien chroniclers had no other sources than the Puranas to write their histories, they used them to some extent, misused and abused them to a large extent. In this way, they distorted and misrepresented the Puranas and succeeded in their attempts to make the Indians look with contempt and scorn upon their sacred books. As a result our modern native historians shut their eyes to the Puranas and wrote histories based upon the writings of the prejudiced foreign scholars.

The Topsy-turvy of the Eras.

The emperors Vikramaditya, Salivahana and Bhoja of the Pramara dynasty, Prithvi Raj of Vayahani dynasty Sukla or Chalukya dynasty rulers who reigned over Andhra and Maha Rashtra were descendants of the Agni Race established in 2710 Kali or 392 B.C. The dominions of the Eastern and Western Chalukyas were extensive. Their history is found in the modern books but no mention of their origion and lineage was made in them. Their histories were related at random and that information was scanty and meagre, begun somewhere in the middle and broken off suddenly.

The history of Prithvi Raj the last king of the Chahumana or Vayahani dynasty is described in 32 chapters in Bhavishya Purana. No mention was made in modern histories the descendants of Pramara dynasty, one of the famous Agni Vamsa, namely Vikramaditya and Salivahana, the Emperors who expelled the foreign invaders, the Sakas and others and who held supreme sovereignty over the whole of India and the founders of the Eras after their own name; the western historians, on the other hand, fathered these Eras to Saka and Kushan kings, on flimsy and fallacious grounds and arguments. Our Indian historians pinned their faith to the conclusions of these westerners and wrote histories in their wake.

A close study of the criticisms and conclusions arrived at, by the western scholars would reveal the secret in a manner beyond doubt. "Chandra Sri", the last of the Andhra kings was the contemporary minor kings at the time of Alexander's invasion and his minister and commander in-chief, "Chandra Gupta and Samudra Gupta" were the guardians during his nonage. As the western writers mistook them as Chandra Gupta Maurya, there occurred a reduction of 1210 years of history in India. Prof. "Troyer pointed out this chronological error to Prof. Max Muller long ago 1859 A.D.) and asked him to set it right but no heed was paid for its correction. Indian histories were written on this mistaken identity. Later on, an Andhra Pandit by name "Kuppayya" exposed this gave mistake

in his writings but the blunder persisted in the histories of foreign authors which led to the disagreement in the chronology from that found in the Puranas. Besides insisting on their mistaken date, the foreign scholars found fault with the Puranas and called them myths and unreliable for purposes of history. As a result of their wrong identity, the date of the Gupta kings, who came after the fall of the Andhra Satavahanas, became the date of the Mauryan dynasty. As per their calculation Maurya Dynasty 187 years, Sunga dynasty 112 years, Kanva dynasty 45 years, a total of 294 years, B.C. 324—294 = 30 B.C. became the date of the Aandhra Satavahanas. But as computed from the date of the Bharata Battle and the genealogies of succeeding ruling dynasties of kings, the Aandhra Satavahanas reigned over Magadha Empire from c83 B.C. Even by the chronology of the westerners the date should be 240 B.C. but the rule of the Aandhra dynasty begins in 50 B.C. To avoid this discrepancy, they argued that the Sunga and Kanva dynasties were contemporary to the Aandhra dynasty and wrote in their histories that some one of the Aandhra kings 11, 12 or 13, might have killed the Kanva king and usurped the throne. Still they had a stupendous obstacle in their way, namely the reigning periods of Vikramaditya and Salivahana and their respective Eras. These were great landmarks in the history of Bharat and the Bhavishya Purana in clear and lucid terms assigned them to 1st century B.C., and A.D., respectively. These rulers were not non-entities. On the contrary they were great emperors who conquered and consolidated the whole of Bharat, and performed horse sacrifice as a symbol of Supreme sovereignty over the land. Further, they were the founders of Eras after their names and their glorious names were associated in the daily affairs of the people and enshrined in the annual calendars for purposes of calculation. Their deeds of valour and heroism charmed the minds of the people and served as a source of inspiration. Lastly, the Nine Gems that existed in the court of Vikramaditya and their literary works are standing monuments to prove his patronage to men of letters and literature. If their names are mentioned in the histories they would expose the blunders of the westerners. So there

is no way of escape from this dilemma except to deny their very existence and to this they resorted, with the help of ingenious argumented and concocted theories and evidences.

The founders of the Vikrama and Salivahana Eras were kings in flesh and blood who were once alive and kicking. Their histories were commemorated in letters of gold in the pages of the Bhavishya Purana that they were descendants of Agni Vamsa. The readers, in the following pages can read about them. As these two Emperors stood as stumbling blocks in the way of the alien chroniclers, the later shrouded their names in oblivion and ventured to father their eras upon the Kushan and Saka rulers. In this task of distortion and topsy-turvy, the foreign historians tried their level best to press into their service a mass material, irrelevant and irrational.

The Era of Cyrus.

The Era that was prevalent in the western Bharat did not come into existence either in 58 B.C. or 78 A.D. but it was the Era of "Cyrus the Great", the persian king that was founded in 550 B.C. Neglecting the era of Cyrus, the westerners exaggerated the Saka and Kushan rulers of petty states of 5th or 4th century B.C., who ruled over western Asia, in order to attribute to them the Eras of the Indian Emperors, Vikramaditya and Salivahana and in support of their conception they invented many arguments. The inscription of the first Saka king, Maues gives the number 78, if 78 years are deducted from 550 B.C., of Cyrus Era, that inscription might have been engraved in (550-78=)472 B.C.

The "Chirtope" inscription that was said to have been discovered by Sir John Marshall had the date Ashadha suddha Panchami 136 years. At that time the era of Cyrus was in vogue in north west Bharat. Even Varahamihira in his Brihat Samhita a work on Astronomy made use of the Era of Cyrus. He lived in the first century B.C. If 136 years are subtracted, B.C. 550-136=414 B.C., will be the date of the above inscription. According to the conclusion of John Marshall, the discoverer

of the said inscription the reigning date of king Azes I was 414 B.C., but not 53 B.C., as surmised by the western scholars. Vikramaditya was not yet born by that time. In case the founder of Vikrama Era of 58 B.C., Vikramaditya was not born, as imagined by western scholars, it might be plausible to plead it to be that of Azes I. In the face of the irrefutable evidences of the existence of Vikramaditya in 1st century B.C., and of Salivahana in 1st century A.D., and of the said emperors having fought and expelled the Saka and other Mlechcha tribes out of the country and imposed a stipulation that they should not cross the River sindhu and come east-wards into the Aryan territory, and having exacted tributes from these Mlechchas, the false and spurious-theories and arguments produced by western scholars fall to the ground. Granting that meanwhile, during the reign of Vikramaditya's son and the coronation of his great grandson Salivahana a period of forty nine years, some saka king might have conquered a petty province, he should have been driven out of the country by Salivahana. The Puranas spoke of the Sakas of that period as raiders but did not give them the status of kings, having ruled for a time. So these Sakas and Kushans were petty rulers of small states in the North-Western Frontiers of the Himalayas during 5, 4, 3 and 2 centuries before Christ. The Puranas state that in 4, 3, 2 centuries B.C., some Saka kings invaded "Ujjain", killed four kings of the Pramara dynasty who ruled there and reigned at "Ujjain" for some time.

Then the kings of the Pramara race came to Srisaillam and ruled there. Between B.C. 377 to 245 B.C., it seems the Saka kings reigned. The last king of this dynasty was killed about the year 245 B.C. by Chandragupta II of the Gupta dynasty. Then Malva was added to the Gupta Empire. Afterwards in 182 B.C., the Agnivamsi king of the Panwar dynasty Gandharvasena the father of Vikramaditya obtained Ujjain and crowned there. He made it the capital of the rulers of the Pramara dynasty. During the 5th century B.C. Gautami-putra Satakarni of Satavahana dynasty, and in the 3rd century B.C., Samudra Gupta and Chandra Gupta II destroyed the

Saka kings added "Ujjain" province (West Malva territory) to their Empire. Thereupon in 2nd century B.C., in the time of Skanda Gupta, Gandharvasena the father of Vikramaditya obtained Ujjain and made it his capital. There were no traces of the rule of the Sakas in centuries A.D. The western historians committed the error of making Chandra Gupta Maurya a contemporary king during the time of Alexander's invasion and to conceal this mistake they wrote that the Saka and Kushan kings who ruled during the centuries of B.C., in West Asia, to have reigned in West Bharat and in support of their wrong theory brought some inscriptions from Western Asia and gave currency to their surmises. To confirm their wrong chronology, they gave a modern date to the Aandhra Satavahanas and Gupta kings, and wrote distorted history. Further, they ignored the history of the kings of the Agni Vamsa, and suppressed the reigns of Vikramaditya and Salivahana of the Pramara dynasty so that they may not see the light of day. Besides they propagated that the famous Emperors Vikramaditya and Salivahana were not real kings but only mythological personages.

In the four sections of Pratisarga Parva of Bhavishya Purana was described the history of these two emperors in the following manner.

1	Khanda	7 Chapters—7th Chapter	1
2	"	35	" whole 35
3	"	32	" first 4
4	"	26	" " 4
Total		100	Chapters 44

When in 72 chapters (out of 100 chap) the history of the Agni Vamsa and out of 72 chapters 44 chap, that of the two emperors was depicted in detail, the Readers are requested to consider, why it did not attract the attention of foreign writers of Indian history. The scholars who said that the Kali Raja vamsas mentioned in Bhavishya Purana are the sources for other Puranas, and from that only the other Puranas copied the genealogies of the kingly dynasties, the readers have to ponder over, why the foreigners omitted

the history of the kings of the Agni Vamsa. In case they accepted the existence of Vikramaditya and Salivahana, the flimsy edifice which they raised would fall to the ground like a palace built by a pack of cards. So the native Indian historians will do well even now to open their eyes, make a thorough research of their Puranas and write a correct and true history of India. This is my earnest humble prayer to the enlightened native scholars, who cherish the memory of our Mother Bharat.

Agni Vamsas.

The Rishis say:—

“चतुर्णां बहिजातानां परं कौतूहलं हि नः ।

सदरि त्रियुगी प्रोक्तः कथं ज्ञातुं कलौ युगे ” ॥

(Bhavishya. 3-4-1-12.)

Suta said:—

“कथयामि मुनिश्रेष्ठ सुष्माके प्रथं सुतस्य ।

अग्निवंशवर्णनां च चरितं शृणु चित्ररात् ” ॥

१३

“प्रमरश्च महीपालो दक्षिणां दिशं वासितः ।

अवद्या रचिताम् दिव्यां प्रमराच दुरीं शुभाम् ” ॥

१४

“निवासं कृतवान् राजा सप्तवेदपरो दली ।

षडर्षाणि कृतं राज्यं तस्मा ज्ञातो महामः ” ॥

१५

Saunakadi Sages asked in this manner. “We desire to know the history of the dynasties of the Agni Vamsa. The deeds done by the incarnations of Hari were told in the Krita, Treta and Dvapara yugas. We request you to enlighten us in what form he will protect the Dharma”. On being asked thus, Suta said:— Oh, Sages! your question is a very worthy one. I shall relate in detail the history of the kings of the Agni Vamsa. Please listen to it! A king by name *Pramara* ruled the Southern part of the country. He resided in “Ambavati Puri”, a city built by a goddess called “Amba”.

He made a thorough study of the Sama Veda and all its branches and sections (Saanga and Upaanga). He was a mighty monarch that reigned for six years. His son was *Mahaamara*, who begot *Devapi* to whom was born *Devaduta*. These ruled three years each and were killed in battles with the Sakas."

The four Agni Vamsas.

Agni Vamsas or Brahma-Kshatra dynasties were four in number. Even to-day these are called Brahma-Kshatras in north India. The ancestors of these dynasties were four, 1. Pramara, 2. Chapahani or Chapahani or Vayahani or Chahumana, 3. Sukla or Chalukya, 4. Parihara or Pratihara. The Purana mentions that when the country was infested and invaded by Mlechhas and was in a state of chaos and confusion, a learned Brahman of Kanyakubja, went with these four to the Arbuda mountain (modern Abu hill) in Rajaputana and invoked Agni (Fire-God) with prayers and Sacrifices, to endow the four persons with martial valour and Peerless prowess, for the defence and protection of the land.

"प्रमर स्तानवेदी च चपहानि यजुर्विदः ।

त्रिवेदी च तथा शुक्लोऽथर्वा च स परिहारकः ।

ऐरावतकुले जातान्गवा नारुहते पृथक् " ॥

(Bhavishya, 3-1-6-47)

Pamara belonged to the sect of Sama Veda; Chapahani to Yajus and Sukla to Rig Veda. Pariharaka was of Atharva Veda. These becoming riders of elephants born of the species of Airavata, have founded four separate kingdoms of their own.

"अवन्ते प्रमरो नृपश्चतुर्यो जनविस्तृतम् ।

अंबावती नाम पुरं मध्यास्य सुखितोऽभवत् " ॥

(Bhav 3-1-6-49)

The emperor Pramara made "Ambavati", a city of an extent of four yojanas, as his capital and resided there.

(Some scholars say that "Ambavati" is "Sri Sailam". Many are of opinion, it is "Ujjain").

"चित्रकूटगिरी देशे परिहारो नदीरतिः ।

कलिंजरपुरं रम्यं मकोशावनतं स्मृतं " ॥

(Bhavishya 3-1-7-1)

"Parihara Maharaja lived in Kalinjarpuram which was in Chitrakuta Mountain territory, a province of Bengal.

"राजपुत्राख्य देशे च, चपहानि महीपतिः ।

अजमेरपुरं रम्यं विधि शोभावनम्बितं ।

चातुर्वर्ण्ययुतं दिव्यं मध्यास्य सुखितोऽभवत् " ॥

(Bhavishya 3-1-7-2-3.)

The emperor, Chapahani, ruled the four castes at Ajmere in Rajaputrasthan.

"शुक्लोदाम नदीपालो नन भान्तमंडले ।

द्वारकानामनगरी मध्यास्य सुखितोऽभवत् " ॥

(Bhavishya 3-1-7-4)

The supreme sovereign Sukla, having rebuilt Dvaraka, in Anarta Mandala (Gujarat province) ruled in peace and prosperity.

This king Sukla was the son of a Brahmin, named Kasyapa. As he was performing prayers and penance to Agni on the Arbuda Hill, Lord Sri Krishna appeared before him, led him by the hand to the sea-shore and pointing to him the submerged place of Dvaraka commanded him to rebuild it. Following the mandate of the Lord, he did so, in company with the other three. These four kinsmen established four separate kingdoms for themselves, says the Purana and restored order and peace in the country by making war with the Mlechhas and expelling them.

"सप्तविंशतिशते वर्षे दशवदे चाधिकेकलो ।

प्रमरोनाम भूपालः कृतं राज्यं च पट्टसमाः " ॥

(Bhavishya 3-1-7-7, 8.)

After an expiry of 2710 years in Kali or 392 B. C., Pramara reigned as Emperor for six years and died.

His son "Mahamara" ruled for three years and died. His son "Devapi" was king for three years. Then his son "Devaduta" reigned for three years. All these waged wars with the Sakas and died in the battles. Devaduta's son was "Gandharva Sena", who destroyed the Sakas and ruled for fifty years. Having crowned his son "sankha", the father went to the forest to do penance. This "Sankha" reigned as emperor for thirty years and died". (3-1-7-9, 11).

Gandharvasena, who returned from penance, was blessed with a son again, says the Purana.

“पूणे लिङ्गच्छते वीं कर्त्ता प्राप्ते भव्यकरः ” ॥

(Bhavishya 3-1-7-14)

“शकानां च विनाशार्थं नार्यधर्मं विवृद्धये ।

जात विश्वाज्ञया सोऽपि कैलासाद् गुह्यकालयात् ” ॥

(3-1-7-15)

“विक्रमादित्यनानां रिता कृत्वा सुमोदह ।

सवालोऽपि महाप्राज्ञः पितृमातृप्रियंकरः ” ॥

(3-1-7-16)

“पंचवर्षे वयः प्राप्ते तपसोऽर्थे वनेगतः ।

द्वादशाब्दे प्रयत्नेन विक्रमेण कृतं तपः ” ॥

(3-1-7-17)

“पश्चाद्देवावती दिव्यां पुरीं यातः श्रियन्वितः ।

दिव्यं सिंहासनं स्येद्वात्रिकमूर्ति संयुतं ” ॥

(3-1-7-18)

Substance:— When three thousand years are complete after the advent of the terrible Kaliyuga (101 B. C.), by the mandate of Siva, from the abode of Gubhyukas on Kailasa,

one was deputed to be born as son to Gandharva Sena, for the destruction of the Sakas and the establishment of Arya Dharma. The father rejoiced at the birth of the son and named him *Vikramaditya*. Though an infant he was very wise and was a source of joy to his father, and mother. When he was five years of age, he went to the woods to do penance and prayed to God for twelve years.

Then endowed with spiritual powers, he came to the city of "Ambavati or Ujjain". On the eve of his coronation on a golden throne decked with thirty-two statues, a Devata termed "Bhetala" being sent by the Goddess Parvati, came in the form of a Brahmin, blessed Vikramaditya and spoke as follows:— Oh! King! If you desire to sit on this throne, please listen to a series of stories, that are traditionally told (Bha. P. 3-1-7-19 to 25). So bidding, he told thirty-two tales that were enumerated in thirty-two chapters. Then took place the coronation of Vikramaditya. (These thirty-two stories were narrated in 32 chapters of the second Khanda of the Pratisarga Parva of Bhavishya Purana).

The kings of the Pramara dynasty, at first, established their kingdom Avanti Rashtra with Ujjain as their capital and later-on extended their sway over the whole of Malva Province and towards south till Andhra Desa. But the Sakas conquered these and took possession of 'Ujjaini'. Then the kings of the Pramara dynasty migrated to Sri Sailem, a suburb of their kingdom and with it as capital reigned over Southern Bharat. In the 2nd century B.C. Gandharvasena obtained Ujjain and made it his capital. In 3020 or 82 B.C., the emperor Vikramarka got crowned in his ancestral capital, Ujjain. In 3014 Kali (or 57 B.C.), he founded the Vikrama Era in Nepal (Vide Ind Ant. Vol. XIII P. 411 ff.). During the rule of Vikramarka, the people enjoyed peace and prosperity and observed the duties and religious rites prevalent in Dvaparayuga.

“शिवशया च नृपतिर्विक्रमः सन्वत्सराः ।

शतवर्षं कृतं राज्यं देवभक्तलोभनम् ।

दशवर्षं कृतं राज्यं शकैर्दुष्टैः खेपं नतः ॥”

(Bhavishya 3-4-22)

By the grace and command of Siva, Gandharva Sena's son, Vikramaditya reigned as Emperor for hundred years. His son "Devabhakta", after ruling for ten years, was killed in a battle by the cruel Sakas. Kali 2710 years or 392 B.C. was the date when the Pramara king established his rule at Ujjain.

1. The reign of *Pramara* was 6 years — His son.
 2. *Mahamara* ruled for 3 " — His son.
 3. Devapi ruled for 3 " — His son.
 4. Devaduta ruled for 3 " — His son.
- Total 15 years.

The Purana did not make mention of the weak, and insignificant rulers, who reigned afterwards. As the Sakas occupied Ujjain with its suburbs, Pramaras went to Sri Sailam and ruled Deccan from there. After a lapse of 195 years Gandharvasena of Pramara race became emperor. He was an efficient monarch and so the Purana described the rule of that dynasty kings.

	Kali	B. C.
The establishment of Pramara Dynasty—	2710	392
Four short lived kings from Pramara to Devaduta.	15	15
	2725	377
	Kali	B. C.
	2725	377

The names of the Pramara kings, who left Ujjain and migrated to Srisailam were omitted,

	195	182
5. Gandharva Sena	50	182
6. Sankha Maha Raja	30	102
7. Gandharva Sena (again)	20	
	3920	82 B.C.

8. Gandharva Sena's second son, "Vikramaditya", was born in 3001 Kali. The date of his coronation was 3020 Kali. He destroyed the Sakas, and ruled for 100 years. His son,

9. "Devabhakta" ruled for 10 years. Hence the father and son both reigned for 110 years, that is $3000 + 110 = 3110$ Kali or 29 A. D. then son of Devabhakta for 49 years, to 78 A. D. Then Salivahana was the mighty king that ascended the throne. He was the great-grand-son of Vikramarka. During 78 A. D., Salivahana, besides defeating the Sakas, conquered the Bahlika kings and others, living beyond the Himalayas and regained the large sums of wealth previously plundered by them. During 78 A. D. Salivahana established an Era after his name. The king's name between 29 A. D., to 73 A. D., a period of 49 years was not mentioned. In 78 A. D., Salivahana got installed Emperor, defeated and punished the Sakas.

The Nine-Gems in the Court of Vikrama

The author of Jyotirvidabharana, "Kalidasa, tells as follows in the verses given below. He says that he already wrote three Kavyas, Raghuvamsha and others, he was a friend of Vikramarka, emperor of Ujjain, the victor of Rumakesa, the Saka king, the patron of scholars like Sanku, Varahamihira and other astronomers and that he was one of the nine gems that flourished in his court.

“यो हन्वकेशाधिपतिं शकेश्वरं निखा महीशोजयिनीं मदाहवे ।

आनीय संभ्रान्त्य मुमोच तं स्वहो श्रीविक्रमार्कसमसङ्गविक्रमः ॥”

(ज्योतिर्विदामरण २२-१७)

"Vikrama of irresistible valour defeated the saka king of the province 'Ramma or Roomaka' in north west India, brought him to Ujjain took him round the city as a captive and released him.

“शंकादिपंडितवराः कवयस्त्वनके ज्योतिर्विदश्च मभवंश्च वराहपूर्वाः ।
श्रीविक्रमार्कनृपसंसदि मान्यबुद्धिः तैरप्यहं नृपसत्ता किल काळिदासः” ॥

(Jyoti. 22-19)

“काव्यतये सुमतिकृद्रुवंशपूर्वं पूर्वं ननस्मृतिहिसे धुतिकर्मवारे ।
ज्योतिर्विदाभरणकालविधानशालं श्रीकाळिदासकवितो हिततो वभूवः” ॥
(२२-२०)

“In the court of Vikrama I. Kalidasa was the friend of the king, while there were many poets and scholars like Sanku and astrologers like Varahamihira.”

“I. (Kalidasa) wrote three Kaavyas of which the first was Raghuvamsha, a treatise on Vedic ritual and jyotirvidabharana” (jyoti, 22-19, 20).

About the Nine gems that adorned the court of the Emperor Vikramarka, Jyotirvidabharana says:—

‘धन्वंतरि क्षपणका मरसिंह शंकु

वेतालभट्ट घटकर्पर काळिदासः ।

ख्यातो वराहमिहिरो नृपतेस्सभायां ।

रत्नानि वै वररुचिर्नव विक्रमत् ॥”

In 22-10 of Jyotirvidabharana Kalidasa mentions the nine Gems of scholars adorning the court of Vikrama:—

“1. Dhanvantari 2. Kshapanaka 3. Amarasimha 4. Sanku 5. Vetalabhatta 6. Ghatakarpura 7. Kalidasa 8. The late (ख्यातः कीर्तिशेषः) Varahamihira died in 41 B.C. whereas Kalidasa wrote this book Jyotirvidabharana in 33 B.C.) Varahamihira and 9. Vararuchi.”

About the date of composition of Jyotirvidabharana, Kalidasa says:— (J.Bh. 22 Aswasa.)

“वर्षे सिधुरदर्शनावरगुणैर्वति (३०६८) कलेस्सम्मिते ।

मासे माधवसंज्ञिके च विहितो मंत्रक्रियोपक्रमः” ॥

The author says that he began the composition of the work (Jyotirvidabharana) in the Vaissaka month, after a lapse of 3068 years in Kaliyuga or 33 B.C. The commencement of Vikrama Saka was in 3044 Kali or 57 B.C. Kali 3068-3044=24. In Vikrama Saka 24 or 33 B.C., Kalidasa began to write the book, “Jyotirvidabharana”. It is clear that the Nine gems, Varahamihira and others lived at the court of Vikramarka and were contemporaries of Kalidasa. Kalidasa was younger in age than Vikramarka. When Bhavishya Purana, in this way, authoritatively asserts the date of Vikrama and the fact that Kalidasa was one of the Nine gems, in the court of Vikrama, as stated in his “Jyotirvidabharana”, a work composed in Kali Saka year, 3068 or 33 B.C. are available and in the face of these concrete proofs, about the existence of Vikrama in first century before Christ, I state in all humility, that it is not sane and rational for these western scholars to attempt to deceive and mislead the world, by spurious arguments and fabricated theories about the non-existence of Emperor, Vikramarka. (For more particulars Vide, Chronology of Kashmir History by this Author Pp.173 to 216.)

The condition of the country after Vikramaditya

“सर्वे विद्वन्नादित्ये राजानो बहुधाऽभवन् ।

तथाष्टादश राज्यानि तेषां नामानि मे श्रुणु ॥ (भविष्य ३-३-२-९)

“पश्चिमे सिंधुपर्यन्ते सेतुबन्धे हि दक्षिणे ।

उत्तरे बदरीस्थाने पूर्वे च कपिलसंज्ञिके” ॥ (३-३-२-१०)

“अष्टादशैव राष्ट्राणि तेषां मध्ये वभूविर ।

इन्द्रप्रस्थं च पांचालं कुरुक्षेत्रं च कापिलं” ॥ (भ-३-३-२-११)

“अंतर्वेदी ग्रज्यै वा जमेरं मरुधन्व च ।

गौर्जरं च महागान्धू द्राविडं च कलिगं” ॥ (भविष्य-३-३-२-१२)

“आवस्ये चोदुर्गं वंगं गीहं मानसं च ।
 कौटिल्यं च तथा ज्ञेयं तेषां राज्ञः पृथक् पृथक् ” ॥ (३-३-२-१३)
 “नानाभाषा स्तितः कल बहुधर्मप्रवर्तकाः ।
 एवमवदशतं जातं तस्मै वै शकः पृथक् ” ॥ (३-३-२-१४)
 “अथवा धर्मविनाशं च बहुवृद्धैः समन्वितः ।
 केचित्तीर्त्वा सिन्धुनदीं मार्गदेशं समन्तात् ” ॥ (भविष्य-३-३-२-१५)
 “हिमपर्वतमार्गेण सिन्धुमार्गेण चागन्तुः ।
 जित्वा यान्तिष्ठयित्वा तान्त्वदेशं पुनरावयुः । (भविष्य ३-३-२-१६)
 गृहीत्वा योषितस्तेषां परं इदं दुरावयुः ” ॥ (भविष्य ३-३-२-१७)

After the ascension of Vikramarka to Heaven the Empire was split up into eighteen states. (In other words, the supreme sovereign who could keep the whole country under one umbrella and make the other rulers obey his mandates, did not exist.). I recount the names of the states, please listen: (The boundaries of Vikramaditya's empire were given). On the west beyond the Sindhu; Setu in the south; Badarinayan (in the Himalayas) was northern limit; and the territory of Kapila, or western Assam in the East, were the limits of the Empire. Within this extent, there were eighteen states, namely, 1. Indraprastha, 2. Panchala, 3. Kurukshetra, 4. Kapila, 5. Antharvedi, 6. Vraja territory, 7. Ajmere, 8. Maru or Rajaputana, 9. Ghurjaram, 10. Maharashtra, 11. Dravidam, 12. Kalinga (Aandhra is included in this), 13. Avanti (Ma'va state with Ujjain as capital), 14. Udupam, Karnataka, Udipi as capita, 15. Vanga Desam, 16. Gauda Desam, 17. Magadha and 18. Kosala. These had separate kings and many languages were spoken in them. The people were religious. When one hundred years elapsed in this manner, this period does not come to one hundred years but comes to only sixty years.)

The Saka and other Mlechchas heard that Arya Dharma was in decadence, and they invaded the Aryan territory,

crossing Sindhu in hordes, through the passes in the Himalayas and through the Sindhu routes, came the raiders, defeated the Aryans, plundered the country, took captives and abducted women.

Salivahana

“एतस्मिन्नन्तरे तत्र शालिवाहनमूषतिः ” ॥

(Bhavishya 3-3-2-17)
(2nd Pada)

“विक्रमादित्यं पौत्रं पितृराज्यं गृहीतवान् ।

जित्वा शकान् दुराधर्षांश्चान् तैर्त्तिरि देशजान् ” ॥ (Do 18)

“बाह्लीकान् कामरूपांश्च रोमजान् खुरजान् चट्टान् ।

तेषां क्षोजान् गृहीत्वा च देहयोः यानकारयत् ॥ (Do 19)

“स्वाभितः तेन मर्यादा म्लेच्छार्थाणां पृथक् पृथक् ।

सिन्धुस्थानमिति ज्ञेयं राष्ट्रं मार्गस्य चोत्तमं ” ॥ (Do 20)

“म्लेच्छस्थानं परं सिन्धोः कृतं तेन मङ्गलना ” ॥ (Do 21)

At this time, Salivahana, the (Great) grandson of Vikramaditya inherited the ancestral kingdom, with Ujjain as capital. He conquered the Cheenas (excommunicated Hindu Kshatriyas who were the natives of Cheena and parana Cheena) (Hindu states which were situated in the Himalayas). These two states are mentioned in the Ramayana of Valmiki Rishi, Sakas and Tartars. He defeated the peoples (i.e. armies) of Bahlika, Kammarupa, the Romakas (or Rummas), and the *Cruel people* of Khorasan country; recovered from them the plundered booty, punished and drove them from the country in 3179 Kali or 78 A.D. He fixed again the limits between Mlechcha and Aryasthan. The great and mighty emperor Salivahana, named the territory to the east of Sindhu river, where the Aryans lived, as Sindhustan, the best or Meritorious and the lands to the west of sindhu river as Mlechchasthan.

During the year Kali 3179 or 78 A.D., began the Salivahana Era. This is to-day called "Saka" which means Salivahana Saka. The words "Samvat" or "Vikrama" at the present day means Vikramarka Era. Before these two Eras, in 2552 Kali or 550 B.C., the Cyrus Era, that of the Persian king was prevalent. The Era before Vikrama Saka that was termed 'Saka' referred to the Cyrus Era of 550 B.C., and it can not be Salivahana Saka. This question was discussed in detail, in our work "Kalisaka Vignana Part 1" in Telugu 'Indian Eras; and the readers may see them and the Chronology of Kashmir History Reconstructed in English.)

The emperor Salivahana settled the boundaries of the Mlechcha and Aryasthans and imposed conditions that the Mlechchas should not transgress their limits. The land to the East of Sindhu where the Aryans resided was Aryasthan and that to the west of Sindhu was Mlechchasthan. After fixing these limits, Salivahana performed the horse-sacrifice, ruled for sixty years and adorned heaven. (Bhavishya 3-3-2-33). The reign of Salivahana, the period of sixty years, will be from Kali 3179 to 3239, or from 78-138 A.D. (Bhavishya 3-4-1-23)

“स्वर्गाय प्रोक्तवान् राजा हयनेत्र मचीकरत् ।

राज्यं कृत्वा षष्ठ्यब्दं स्वर्गलोकं मुपाययौ ” ॥

(Bhavishya P. 3-3-2-33).

Vikrama and Salivahana Eras.

V.A. Smith wrote about Vikrama and Salivahana Eras as follows:— "The popular belief that in 58-57 B.C. there existed Vikramaditya in Ujjain, is a wrong notion. At that time there was no person of that name. It is a fact that the astrologers established an Era in Malva territory, in good old days. Its first name was Malva Saka. Later on, it was believed to be the Era promulgated by a king, who had the title Vikramaditya. It is surmised that it was started by Chandragupta II, the conqueror of Ujjain in 390 A.D., who

assumed the title of "Vikramaditya". In the recent times the eras of Gupta and Saka, had their names perverted into those of Vallabhi and Salivahana Sakas, says Vincent Smith".

(Vide Oxford Students' History of India PP. 80-81 by V.A. Smith.)

The western scholars had the Puranas rendered into their languages and read them fully after acquiring a little knowledge of Sanskrit. They concluded that the Bhavishya Purana was a source book and from this the Matsya, Vayu, Brahmanda and others copied the genealogies of the kings. Having learnt Sanskrit and studied the Puranas, Pargiter, on their basis, wrote a book called "The Dynasties of the kings of the Kali Age" and accepted the Bhavishya Purana as a standard work. Now, let us see, how Vincent Smith quoted it:—

"Mr. F.E. Pargiter in his valuable work, "The dynasties of the Kali Age" (Clarendon Press 1913) has succeeded in obtaining more definite results. He suggests that the Bhavishya Purana in its early form was the original authority from which the Matsya, Vayu, Brahmanda derived their dynastic lists. The versions of the lists as now found in the Matsya, Vayu, Brahmanda Puranas grew out of one and the same original text." (Vide V.A. Smith's Early History of India Page 23).

When, in this standard work of Bhavishya Purana, Pramara or Panvar dynasty of kings was mentioned, let us find out the secret of some western scholars, denying the existence of the 8th king, "Vikramaditya" and of the 11th monarch, "Salivahana" and attributing their Eras to the foreign rulers, the Sakas and others and writing perverted history of India. This was not done out of ignorance or error; on the other hand, it is manifestly evident, that this was done wilfully and with a preconceived plan to ignore their reigns and to shroud the rulers in oblivion. These were not mere rulers; they were emperors who held unquestioned sway over Bharat, from the Himalayas to Setu. Salivahana, in order to establish that he was the supreme suzerain over

the whole of Bharat, performed Aswamedha or Horse-sacrifice and received tributes from the feudal kings.

After the completion of his conquest, Emperor Salivahana returned to his capital. Then,

“स्वराज्ये प्राप्तवान् राजा हयमेध मचीकत् ।

राज्यं कृत्वा स षष्ठ्यब्दं स्वर्गलोकं मुपाययौ ॥”

On the eve of his conquest and consolidation of the empire, Salivahana returned to his capital, performed the “Aswamedha” sacrifice, reigned for sixty years and then went to heaven. So Vikramaditya and his great grandson were the founders of their Eras. The Vikrama Era was established in Kali 3044 or 58-57 B.C., and it was mentioned every year in the annual calendars. Its existence will be 135 years. It is the custom that on the birth of a famous Saka, the previous one would go out of use. As such when 135 years after in Kali 3179 (Vikrama Era 3044+135=3179) the Salivahana Saka came into vogue, we may consider that Vikrama Era went out of use. But in Ghurjara and other provinces, the Vikrama Era, is prevalent by the name of “Samvat”. Salivahana Saka is used all-over the Bharat even to-day.

In the face of these hard historical facts, some western scholars had the cheek to deny the existence of the famous founders of eras and had the audacity to make conjectures and attribute the eras to insignificant Saka rulers, of some petty states some-where, by exaggerating them and giving to “airy nothing a local habitation and a name”. Let us see the learned opinion of Vincent Smith about Salivahana Saka :-

“Opinions differ; but it is probable that the Saka Era of A.D. 78 dates from the accession or coronation of Kanishka the Saka king.”

“In later ages the Era was known as that of ‘Salivahana, (The Oxford students’ History of India P. 74 By V.A. Smith, Edition 1915)

In the afore-said manner, the western wiseacres ventured to deny the traditional Eras, mentioned annually in the local

calenders and described at length in the standard work of Bhavishya Purana. On the strength of their fancy and imagination, spurious arguments and repetition of wrong theories they denied the existence of Vikrama and Salivahana the founders of their Sakas, and made conjectures and surmises, the Eras might be those of Saka rulers. To their pet theories, they gave an air of authority, by chronicling them in school and college text books, to be taught to students, so that the innocent juveniles might be prejudiced and might treat their own ancient records with scorn and contempt. In this work of distortion, perversion and proselytization the westerners proved past-masters and triumphed in twisting history and they could breed a lot of Indian historians, who take pride in the inheritance of the wrong history left to them and cherish blindly to walk in their wake.

Pargiter's Dynasties of the kings of the Kali Age.

None of the western historians made mention of the kings of the Agni Race. Even Pargiter, who took the dynasties of the kings from Bhavishya Purana and having compared it with other Puranas did not speak of Vikramarka and Salivahana, the famous Emperors of Pramara, or Panvar or Paramara line of kings who were described at length in those Puranas. He did not write even a line, to justify his omission nor did he make a faint hint about the existence of that dynasty or those monarchs. Besides suppressing the true history the alien historians, on the contrary, tried their level best to destroy the traditional culture by making “adnauseam” the false propaganda that the emperors of those hallowed names never existed. This false propaganda deserves to be criticised, contradicted and condemned.

In writing history, while deciding doubtful points, the chroniclers might have come to wrong conclusions or committed errors of judgment. These can be condoned. But to pervert facts and suppress truths that were clearly and conclusively proved in ancient Puranas and records of by-gone ages will be rank profanation and I beg to be excused for having laid

bare the naked truth and having washed the dirty linen in the open street.

“शालिवाहनवंशे च राजानो दश चामरन् ।

राज्यं पंचशताब्दे कृत्वा लोकांतरं यतुः ” ॥ (Bha 3-3-3-1)

“मयादा क्रमतो लीना जाता भूमंडले तदा ।

भूपतिं देशभो यो वै भोजराज इति स्मृतः ” ॥

“दृष्ट्वा प्रक्षीणमयादां बली दिग्विजये ययौ ” ॥ (2-3-3-2)

“सेनया दश साहस्रया काळिदासेन संयुतः ।

तथान्यैः ब्रह्मणैः सार्धं सिंधुपारं मुपाययौ ” ॥ (3-3-3-3)

“जित्वा गांधारजान् म्लेच्छान् कारमीरां क्षत्रवन्दितान् ।

तेषां प्राप्य महाकोशं दंडयेत्यः नकारयन् ” ॥ (3-3-3-4)

In the dynasty of Salivahana, ten kings ruled for five hundred years and went to heaven. During their rule, Vedic Dharma deteriorated. Then the tenth in the line, “Bhoja Raja”, having seen the decay of Vedic Dharma marched with his army to conquer the country and restore order. With ten thousand forces, accompanied by Kalidasa and followed by learned scholars, he conquered the provinces beside Sindhu River. Then he subdued Mlechchas in Gaandhara, Kashmir, Aravar (may be Ariya) and the Sakas of Sakastan, punished them and recovered from them large sums of wealth, which they looted previously from Bharat.

In the lineage of Salivahana, there were ten rulers and Bhoja was the tenth, a mighty and powerful potentate. In his career of conquest, Bhoja conquered, not only the Northern provinces but also Gandhar, Kashmir, Aravan (perhaps Ariya whose capital is Herat) and obtained ransom from the vanquished Saka rulers. The nine intermediate rulers between Salivahana and Bhoja were weak and feeble. The successors of Salivahana including Bhoja, ten kings in all, the Purana says, ruled for five hundred years. This is a rough calculation given as a round figure; but 56 years should be added and 556 years will be the correct estimate. Salivahana ruled sixty years and as such his reign comes from Kali 3179 to 3239

or 78 to 138 A.D. If we add 500 years to 138 A.D., the period of ten kings to the final date of Salivahana's reign, we get 638 A.D. Bhoja reigned fifty years and it would come to 588—638 A.D. From A.D. 395 to 643 A.D., Sri Harsha Siladitya ruled and the Chinese pilgrim Hsuen-Tsang was then in his court. So Bhoja should be their contemporary.

King Bhoja also like Sri Harsha Siladitya, conquered the whole of North India. These two Sovereigns might have been adversaries and contemporaries. Sri Harsha Siladitya won Ujjain and subdued Malva territory. It can not be said, that Bhoja, the victor of Iran, was sub-ordinate to Sri Harsha. As the Purana gave five hundred years as a rough estimate, it would be proper to take it as the period of the nine kings and to assign 56 years to king Bhoja. The “Kurukshetra war” (Sthaneswar Battle) that took place between the Muhammadans and the kings of the Agni Vamsa was fought in 1193 A.D. If we accept the verdict of the Purana, of five hundred years, we get a reduction of 53 years; so we must add 56 years. Thus by adding 56 years, to 590, the period of the ten successors of Salivahana, it would be 556 years. Then Bhoja's time will come after Sri Harsha. By this correction, the date of the Kurukshetra battle will come to 1193 A.D. and the lapse of the years could be avoided. So the period of 500 years was assigned to nine succeeding kings of Salivahana and 556 years including king Bhoja.

Bhoja's time will be (Kali 3239+556=) 3795 Kali. He reigned for 56 years; (Kali 3795-53) or it will be from Kali 3739 to 3795 or From A.D. 637 to -93:—

In Pramara dynasty	10th king's name was not mentioned.
"	11. king was Salivahana.
"	12. king was Salivahana.
"	13. king was Salivahana, who had the title “Maharaja”
"	14. king was Salivahana.
"	15. Harishchandra.
"	16. Indrapala, who had built the city “Indrapala” and reigned there.

- " 17 king was Malyavan, who had built the city "Malyavan". In his time there was drought for four years.
 " 18 king was Sambudatta.
 " 19 king was Bhauma Raja.
 " 20 king was Vatsa Raja
 " 21 king was *Bhoja Raja*.

Ten kings ruled from Salivahana to the end of king Bhoja. The reigning period was 556 years in all, that is, from Kali 3239 to 3975 or A.D. 133 to 693-694.

Virasimha Kali 3795-4095 or 693-993 A. D.

"सर्गते भोजराजे तु सप्तमृषास्तदन्वदे ।

जाता श्वाल्पायुषो मेदास्त्रिशताब्दांते मृताः ॥ (3-3-4-1)

"बहुभूषवती भूमि स्तेषां राज्ञे बभूव ह ।

वीरसिंहश्च यो भूपः सप्तमः संप्रकीर्तितः ॥ (3-3-4-2)

Bhojaraja died in Kali 3795 or 693 A. D. After his demise, seven weak and stupid and short-lived kings ruled for three hundred years. As the feudatories declared independence, many separate kingdoms sprang up. Of these the last and the seventh king, "Virasimha" was an efficient and eminent monarch. Kali 3795+300=4095 or 693+300=993 A. D.; Virasimha ruled for from A. D. 933 to 993 A. D. and then died. He had another name called "Bhumipala".

Successors of Bhoja in his dynasty:—22 Sambhudatta, 23 Bindupala, (who conquered the territory Bindukhanda), 24 Rajapala 25 Mahinara 26. Somavarma, 27, Kamavarma, 28. Bhumipala, (who got the title "Vira simha" as he defeated many kings). The Purana clearly says that these seven kings ruled for three hundred years, from Kali 3795 to 4095 or A. D. 693 to 993 A. D.

Ganga-Simha.

"तदन्वये त्रिभूषाश्च द्विशताब्दांते मृताः ।

गंगासिंहश्च यो भूपो दशमः यो प्रकीर्तितः ॥ (3-3-4-3)

In the line of Virasimha, three kings reigned for two centuries and died. In the dynasty of Bhoja ruled (7+3) 10 kings and Gangasimha was the tenth monarch. 28 "Bhumipala" or Virasimha", his offspring:—29 Rangapala 30 Kalpasimha 31. Ganga simha, who was ninety years old and had no issue. In the war with the Mlechhas at Kurukshetra, he fought and died like a hero in the stress of the battle and attained Heaven.

"नवत्यब्दवपुर्भूत्वा सोऽनपत्यो रणे गतः ।

त्यक्त्वा प्राणान् कुरुक्षेत्रे स्वर्गलोकमवाप्तवान् ।

समाप्तिमगमद्विप्र प्रमरस्य कुले शुभं" ॥ (Bha. 3-4-1-14)

An old hero of Ninety, who was childless, went into the battle-field. In the fight that ensued with the mlechhas at Kurukshetra he had a hero's death and graced Heaven. The holy dynasty of Pramara came to an end with him. The battle of kurukshetra wherein Prithvi Raj and other kings of Agni vamsa took part was fought in Kali 4295 or 1193 A.D. The reigning period of the last three kings was 200 years, Kali 4095 - 4295 or A.D. 993 to 1193.

As all the survivors in the Pramara dynasty, after the Kurukshetra battle, (as they renounced the Vedic duties, prescribed to the Brahmins) were treated as Kshatriyas. In those families, (as the men died in the war), the women became degenerate in morals. As such, the members of those families took to trade and commerce as professions and became Mlechhas. This is the history of the dynasty of Pramara who ruled south India.

The righteous rule of the Agni Vamsa kings.

In Kali 4295 or 1193 A.D. occurred the battle between Prithvi Raja and Muhammad Ghor. The condition of the country prior to that date or the state of the land under the rule of the Agni Vamsa kings was described by the Purana in the followig slokas:—

“कल्पक्षेत्रे च राज्ये ल कृतवान् धर्मतो नृपः ।
 अन्वेषां कान्दकुब्जे जवचन्द्रो महीपतिः ” ॥ (Bhav 3-3-4-4)
 “इन्द्रप्रस्थेऽनंगपाल मोनरानन्दयल्लभः ।
 अन्वे च बह्वो भूतः वभूवुर्वावराष्ट्रपाः ” ॥ (3-3-4-5)
 “अभिषेकस्तु विल्लारो वभूव वरुवचरः ।
 पूर्वं तु कापिलस्थाने वाहीकांते तु परिचमे ” ॥ (3-3-4-6)
 “उत्तरे चीनदेशांते सेतुबन्धे तु दक्षिणे ।
 पट्टिलक्ष्माश्च भूपाला ग्रामपावलयचराः ” ॥ (3-3-4-7)
 “अग्निहोत्रस्तु कर्तारो गोशालागृहैर्हृदिपिणः ।
 वभूवुर्वापरसमा धर्महृत्विशारदाः ” ॥ (3-3-4-8)
 “द्रापरास्वसमः कालः सर्वत्र परिवर्तते ।
 नेहो मेहो स्थितं द्रव्यं धर्मश्चैव जने जने ” ॥ (3-3-4-9)
 “ग्रामे ग्रामे स्थिते देवे देवे देवे स्थितो मरुः ।
 आर्यधर्मकरानलेच्छाः वभूवुः सर्वतोदुलाः ” ॥ (3-3-4-10)

“The last king of the Pramara dynasty, by name, Ganga simha reigned in a righteous manner at Kurukshetra. Jayachandra ruled the territory of Antardvedi with ‘Kanyakubja’ as capital. In ‘Indraprasta’, reigned Anangapala, a descendant of Thomara Dynasty. There were several Rashtrapalas and Gramapalas who held sway over regions and villages. Thus Agni Vamsa flourished and became powerful. Its limits were:—“Kapila sthala” or “Kapilevastu” East; “Bahlika” territory, the area of the joining place of the River Sindhu and its tributaries in the West; it covers the extent from the east to the west of the River; The Northern boundary was till “China” country. The southern boundary was “Setu Bandha” The land within the above limits was under the rule of the Brahma-Kshatra kings of the Agni vamsa. The kings and the rulers of villages, together with their officials and subordinates, the

Brahma Kshatras numbered six million strong were very mighty and powerful. All the Brahma Kshatras offered daily sacrifices to Agni. They were the well-wishers and protectors of the Brahmins and cows. Their subjects observed their religious duties and led a holy, pure and pious life like the people in Dvapara yuga. As such, the duties and rites of Dvapara yuga were prevalent all over the land. *Every family was wealthy and all the members performed the duties enjoined on them, according to their castes and stages in life (or Kula and Ashrama). Every village had its temple and throughout the country sacrifices were performed.* Even Mlechchas (having renounced deeds of violence and their hearts overflowing with the milk of the human kindness) followed the duties of the Aryans. By the time the Mlechchas established their kingdoms, it is said, that righteous rule prevailed all over Bharat.

The Agni Vamsa came into existence at 392 B. C. It seems that the names of the early kings were not mentioned. Only a few names were said after the first ancestor. The history of about two centuries is obscure. When details were enumerated, it is stated that Vikramarka was born in Pramara dynasty after a lapse of Kali 3000 or in 101 B. C. and that six kings ruled for a short space, we can infer that before Vikramarka, six Pramara dynasty kings ruled in Ujjain for 15 years. But while speaking about the commencement of of Pramara Race; it says.

“सप्तविंशति शतेवर्षे दशब्दे चाधिके कलौ ।

धर्मो नान भूपालः कृतं राज्यं च पटुसनाः ” ॥

That in Kali 2710 years elapsed (392 B.C.) Pramara Maha Raja ruled for six years. His successors 2 Mahamara, 3 Devapi, 4 Devaduta, each having ruled three years and then killed by Mlechchas, Saka and others. The Sakas ruled Ujjain for some time. Afterwards Samudragupta (320 B.C.) conquered and ruled Ujjain. Then the Pramara kings migrated to Sri Sallam. It seems the Purana omitted the names of some kings between Kali 2725-2920 or B.C. 377-132

It appears that the Sakas ruled Malva kingdom from Kali 2725 (B.C. 377) to Kali 2782 (B.C. 320). In Kali 2782 or 320 B.C., Samudra Gupta conquered the Sakas and expelled them. Some time after, when the Kushans in company with the Sakas were ruling over Malva, during Kali 2845 or 257 B.C., Chandra Gupta IInd defeated the Kushans, conquered Malva and added the territory to his empire. Afterwards, in Kali 2920 or 182 B.C. Gandharvasena obtained Ujjain and made it the capital of the Pramara dynasty. Thereupon, Vikramaditya Salivahana Bhoja and other kings of Pramara Race ruled the whole of the Southren India till 1193 A.D. having the same capital.

Kings of the Pramara Dynasty.

The date of Vikramarka's birth was 3001 Kali. He was crowned emperor in Kali 3020. He founded the era after his name in Kali 3044—45. The establishment of Agni Vamsa took place 290 years before the birth of Vikramarka. The time of the rule of the first four Pramara kings in Ujjain comes to 15 years. The names and the duration of the kings for a period of 195 years were not mentioned. So it seems that the Pramara kings leaving Ujjain ruled the rest of Malwa kingdom for 195 years before the birth of Vikramarka. Along with them, the other Agni Vamsa kings also ruled. After Vikrama's birth, for 1295 years, that is, Kali 4295 or 1193 A. D., the four Agni Vamsa monarchs fought with the Mlechhas and protected the independence of Bharat, even at the sacrifice of their lives.

In the kings of the Pramara dynasty, from Kali 2710--4295 (B. C. 392--1193 A. D.), during 1585 years, there were three illustrious sovereigns. 1. Vikramarka. 2. Salivahana, and 3. Bhoja. Of these Vikramarka and Salivahana conquered the whole of the land, reigned as emperors from Setu to the Himalayas and were the founders of the Vikrama and Salivahana Eras. Salivahana performed Aswamedha sacrifice. To suppress their history and to deny their existence is brazen impudence and blatant blasphemy. It is never late to mend. So even now, we trust, the Indian historians will do justice by chronicling their histories.

The Genealogy of Pramara Dynast.

S. No.	Name	Duration.	Kali Saka.	Christian Era
1.	Pramata	6 Years	2710—2716	B.C. 392—386
2.	Mahamara	3 "	2716—2719	" 386—383
3.	Devapi	3 "	2719—2722	" 383—380
4.	Devaduta	3 "	2722—2725	" 380—377
Period of kings who migrated to Sri Sailam from Ujjain (Sakas and others reigned).		195	2725—2920	" 377—182
5.	Gandharvasena	50 "	2920—2970	" 182—132
6.	Sankha Maha Raja	30 "	2970—3000	" 132—102
7.	Gandharvasena after Sankha's death	20 "	3000—3020	" 102—82
8.	Gandharva Sena's second son Vikramaditya Birth Kali 3001 and coronation in Ujjain 3020.	100 "	3020—3120	" 82—19 A.D.
9.	Devabhakta	10 "	3120—3130	" 19—29
10.	His son (name not known).	49 "	3130—3179	" 29—78
11.	Salivahana	60 "	3179—3239	" 78—138
12.	Salihotra	556 "	3239—3795	" 138—693 694 A.D.
13.	Salivardhana.			
14.	Suhotra			
15.	Havirhotra.			
16.	Indrapala.			
17.	Malyavan	300 "	3795—4095	" 693—993
18.	Sambhudatta			
19.	Bhauma Raja			
20.	Vatsa Raja			
21.	Bhoja Raja			
22.	Sambhudatta.			
23.	Bindupala.			
24.	Rajapala.			
25.	Mahinara.			
26.	Somavarma			
27.	Kamavarma			
28.	Bhemipala or Virasimha.			

29. Rangapala.	} 200 ..	4095-4295 ..	993-1193
30. Kalpa simha.			
31. Ganga simha.			

With Kali 4295 or 1193 A.D. Agni Vamsa came to an end with the war of Kurukshetra, that was fought against the Mlechhas.

Chayahani or Vayahani Dynasty

Chayahani Maharaj lived at Ajmere, in Madhya Desa (Rajaputana) and reigned for ten years. He had two sons by name Thomara and Samala Deva. Of these Thomara won Indraprastha and ruled at Delhi. About his dynasty the Bhavishya Purana Says:—

“तदन्वये च दे जाता लोमराः क्षत्रिया स्मृताः ॥ (Bha. 3-4-24)

“All those born in the dynasty of Thomara became Kshatriyas.”

“लोमरावरजदेव चवहानिपुतः शुभः ।

नान्ना समलदेवश्च प्रथितोऽभून्महीतले ॥ (Bha. 3-4-2-5)

(As Thomara maha Raja went to Indraprastha and ruled there) the younger son of Chayahani and the brother of Thomara by name Samala Deva ruled at Ajmere. The dynasty of Samaladeva till it was destroyed in the battle against the Mlechhas in 1193 A.D. remained Brahma—Kshatras. The dynasty of Thomara having gradually given up the religious rites of the Brahmans became Kshatriyas. Hence the Samala Deva Dynasty should be called Chayahani Samala deva Dynasty but not Thomara dynasty. In the Kali Saka Vijnana Pt. III (Telugu) of this author it was written “Chayahani or Thomara Dynasty”. It is an error, found out after a close study of the Purana. So the Readers are requested to read that Thomara, the eldest son of Chayahani conquered Indra-prastha and ruled there. After him, his offspring gradually became kshatriyas. The second son of Chayahani, Samala Deva reigned over his paternal kingdom at Ajmere and it should be read as Samala Deva dynasty

The last kings in the Chayahani Samaladeva dynasty that ruled at Ajmere were:— 1. Dundhukara, 2. Krishna kumaraka 3. Prithvi Raj. This Prithvi Raja, through his maternal grandfather, in-herited the kingdom of Delhi. “Mathura” fell to the lot of Dundhukara and Ajmere to the share of Krishna-kumaraka. Prithvi Raja lost his life in the battle with the Muhammadans in 1193 A.D. In this Chayahani dynasty ruled thirty one kings. The eldest son of Chayahani, Thomara, having ruled Ajmere for ten years, B.C. 382—372 B.C., won Indraprastha (Delhi) and went there. Somesvara was the thirtieth king in this dynasty. He married “Kirtimalini”, the second daughter of “Anangapala” of Thomara dynasty. This Somesvara had three sons called Dundhukara, Krishna kumaraka and Prithvi Raj. The first daughter of Anangapala, by name “Chandrakantbi” was married to “Devapala” the twenty-sixth in the dynasty of Suklamaha Raja. This Devapala had two sons, “Jayachandra and Ratnakhanala”. “Rani Samyukta” was the daughter of this Jayachandra. Anangapala of Thomara dynasty had to his first daughter a son called Jayachandra; and Prithvi Raj was the third son of his second daughter. These two were grandsons through daughters. Anangapala, having no sons, the Delhi throne was given to Prithvi Raj, an illustrious and powerful king of Vayahani—Samala Deva line. On this account Jayachandra became a mortal enemy of Prithvi Raja and vowed to destroy him. The rivalry between Jayachandra and Prithvi Raja led to the ruin of Agni Race. The Purana says:—

“एवं जातं तयोर्वैरमग्निवंशवणाशने ॥ (Bha 3-3-5-37)

The Chayahani dynasty came to an end with the battle of Kurukshetra, waged against Muslims.

“चवहानेश्च सकुलं क्षात्रियता दिवं दयौ ।

तस्य वंशेषु राजन्वास्तेषां पत्न्यः शिवाचकैः ॥ (Bha 3-4-2-26)

“म्लेच्छैश्च भुक्तवत्सला नभूवुर्गर्भसंहराः ।

न वै आर्या न वै म्लेच्छा जडा जारशा च मेहनाः ॥ (3-4-2-27)

“मेहना म्लेच्छमतीया जहा आर्यान्ना स्मृताः ।

कचिकचिच वे श्रेयाः श्रविषा क्षत्रहानिजाः ॥ (3-4-2-28)

After the death of the kings of the Chayahani dynasty ladies taken captive of by the cruel, devilish Mlechhas. Hence their children became degenerate in caste. They were not treated as Aryans or Mlechhas; but were called Jats and Mehans by caste. The Jats followed the customs of the Aryans, and Mehans observed the traditions of the Mlechhas. There were some who did not become victims of the Mlechhas and these were regarded as kshatriyas.

The king “Chayahani” had other names “Chapahani” and “Vayahani”.

The Genealogy of Chayahani Race.

1. Vayahani. 2. Thomara 3. (brother of Thomara) Samala-Deva. 4. Maha Deva. 5. Ajaya. 6. Virasimha. 7. Bindusura. 8. Vikrama (Viravahantaka) 9. Merikya. 10. Mahasimha. 11. Chandra Gupta. 12. Pratapa (Chandragupta 11) 13. Mohana. 14. Sveta Raya. 15. Nagevaha. 16. Lohadhara. 17. Virasimha. 18. Vibudha. 19. Chandra Raja. 20. Harihara. 21. Vasanta. 22. Balamga. 23. Pramadha. 24. Anga Raya. 25. Visala. 26. Saranga Deva. 27. Mantra Deva. 28. Jayasimha (This conquered Aryavarta) 29. Ananda Deva. 30. Somesvara. 31. Dundhukara; Krishna kumaraka and Prithvi Raja (three sons). The first was king of ‘Mathura’; the second ruled Ajmere, and the third became sovereign of Delhi Empire. The kings of this dynasty ruled from Kali 2710 to 4295 or B. C. 392 to 1193 A. D., when the dynasty came to an end with the battle of Kurukshetra with Gori Muhammad.

Sukla Vamsa. (Dvaraka Nagar)

The history of Sukla or Chalukya Dynasty.

Sri Bhavishya Maha Purana, Prati Sarga Parva, IV Khanda chapter 3.

“शुक्लवंशं प्रवक्ष्यामि शृणु विप्र वरादितः ।

यदा कृष्णः स्वयं ब्रह्म त्यजत् भूमिं स्वर्गं परं ॥

Having said that he was narrating Sukla vamsa, the author described the condition of the country, after Lord Sri Krishna made the exit of his incarnation from the earth and attained heaven or Vishnupadam.

In the holy land of Brahmavarta, there lived a Brahmin, by name “Kasyapa” and his chaste wife was called “Aryavati” Indra the lord of the gods, ordained him to rule Bharat, in order to protect the land from the ravages of the Mlechhas. The couple were blessed with ten sons, namely, 1. Upadhyaya. (उपाध्यायः) 2. Dikshita (दीक्षितः) 3. Paatthaka (पाठकः) 4. Sukla (शुक्लः) 5. Misra (मिश्रकः) 6. Agni Hotri (अग्निहोत्रिः) 7. Dvivedi (द्विवेदिः) 8. Trivedi (त्रिवेदिः) 9. Paandya and (पाण्ड्य) 10. Chaturvedi (चतुर्वेदिः) Of these the dynasty of the fourth son, Sukla who ruled Bharata is narrated. The fifth son Misra became king of Misra Desa or Egypt, which got the name Misra Desa after the ruler's name. In ancient times Egypt was called as “Misra Desa”

This Kasyapa went to Misra Desa; by the strength of his erudition and scholar-ship, he re-converted the Mlechhas into Vedic faith. In this way, he created in them a love for religion, got ten thousand disciples and brought them to Bharat. These were treated as a sect in Sudras and Vaisyas of Rajaputana.

It is related in the Purana as follows:—

“मिश्रदेशोद्भवान् म्लेच्छान्वशीकृत्यायुतं मुदा ।

स्वदेशं पुनरागत्य शिष्यान् स चकार ह ॥ (Bhav. 2-4-8-3)

नष्टायां सत्तुपुर्वा च ब्रह्मावर्तं महोत्तमं ।

सुरस्तीक्ष्णद्वयो नैधयं तत्र चावसत् ॥ (Do. 3-4-3-14)

स्वपुत्रं शुक्रं माह्व द्विजश्रेष्ठं तपोधनं ।

आज्ञाप्य रत्नं शृंगं तपसे तु पुनः कथन् ॥ (Do. 3-4-3-15)

नवपुत्रां स्तथा शिष्याः सन्नुभयं सनातनं ।

श्रावयामास धनं हि स राजा सनुधर्मैः ॥ (Do. 3-4-3-16)

शुक्रोपि रत्नं प्राप्य सज्जितानंदविग्रहं ।

बाहुदेवं जगत्पथं तपसा सनतावधत् ॥ (Do. 3-4-3-17)

तदा प्रसन्नो भगवान् द्वारकानाथको बली ।

करे गृहीत्वा तं विभं सनुदांतनुभावयौ ॥ (Do. 3-4-3-18)

द्वारकां दृष्टवानास दिव्यशोभायनमितां ।

व्यतीते द्विसहस्राब्दे किंचिज्जानं भृगूत्तम ॥ (Do. 3-4-3-19)

अभिद्वारेण प्रययौ स शुक्रो अर्चुदपर्वते ।

जित्वा बौद्धान्द्रवैः सार्धं त्रिमिरान्येभ्यः क्षत्रिभिः ॥ (Do. 3-4-3-20)

द्वारकान्कारयानास ह्येभ्यः कृत्वा हि सः ।

तत्रोप्य मुदितो राजा कृष्णव्यानरोऽभवत् ॥ (Do. 3-4-3-21)

पश्चिमे भारते रथे दशार्धं कृतवान्पदं ।

नारायणस्य कृपया विष्वक्सेनः सुतोऽभवत् ॥ (Do. 3-4-3-22)

Kasyapa, having convinced and converted the Mlechchas of Misradesa, ten thousand in number, returned to Bharata and made them his disciples. In good old days, as "Saktapuri" the capital of Aryavarta fell into ruins, he lived in Brahmavarta, which was situated between Sarasvati and Drishadvati Rivers. He called his son, Sukla, a pious and religious Brahmin and bade him to do penance on the Raivata mountain. He taught the Sanatana Manu Dharma to his remaining nine sons and his disciples. Having gone to the Raivata hill, by his prayers and penance Sukla won the grace of Vasudeva, (वानुदेवः) the lord of the world. God Sri Krishna, the lord of Dvaraka appeared to him; he took the Brahmin's hand, led him to the shore of the Dvaraka sea and showed him the place where

once the celestial city existed. After the lapse of a period more than two thousand years in Kali, i.e. in 2710 Kali/ Sukla went to the *Arbuda mountain* (Abu mountain) propitiated Agni with holy rites and sacrifices and obtained the boon of peerless martial valour and heroism to him and to his three Brahmin relations; and they conquered the Buddhists. These three were called Pramara, Chapahani and Pariharaj; including Sukla, these four were termed in the books as "*Agnivamsa kings*," "*Agnikulas*," "*Agnikula kshatriyas*" or "*Brahmakshtras*". These were the persons deputed to protect the vedic Dharma. Sukla, the blessed of the God, rebuilt Dwaraka, spent his time in the meditation and worship of Sri Krishna and reigned over western Bharat for ten years. By the grace of God Narayana, Sukla had a son by name "Vishvaksema". Then the Purana gives the genealogy of the kings of his dynasty.

Genealogy of Chalukya dynasty.

1. Sukla or Chalukya (शुक्रः or चातुक्वः) 2. Vishvaksema (विष्वक्सेनः) 3. Jayasena (जयसेनः) 4. Visena (विशेनः) 5. Madasimha (मदसिंह) 6. Sindhu Varma (सिंधुवर्म) 7. Sindhu Dvipa (सिंधुद्वीप) 8. Sripati (श्रीपति) 9. Bhuja Varma (भुजवर्म) 10. Rena Varma (रणवर्म) 11. Chitra Varma (चित्रवर्म) 12. Dharma Varma (धर्मवर्म) 13. Krishna Varma (कृष्णवर्म) 14. Udaya (उदय) 15. Vyasya karma (व्याप्यकर्म) 16. Guhila (गुहिल) 17. Kala Bhoja (कलभोज) 18. Rashtrapala (राष्ट्रपालः) 19. Jayapala (जयपाल) 20. Venuka (वेणुक) 21. Yasovigraha (यशोविग्रहः) 22. Mahi Chardra (महीचंद्रः) 23. Chandra Deva (चंद्रदेवः) 24. Mandapala (मंदपालः) 25. Kum-bhapala or Vysyapala (कुम्भपाल or वैश्यपाल) 26. Devapala (देवपाल) This king Devapala married "Chandra kaanti", the daughter of Ananga Bhupati. The couple had two sons, namely Jayachandra and Ratnakhanala. Lakshmana the son of Ratnakhanala died in battle. 27. Jayachandra This was the father

of Rasi Samyukta Devi and a mortal foe to Prithvi Raj. He joined hands with the Muhammadans and was the cause of the death of Prithvi Raja in war. After-wards when the Muslims invaded his kingdom, Jayachandra committed suicide by drowning himself in the river.

There-upon, the Sukla Vamsa degenerated by following the customs of the Mlechchas. Concerning this, the Purana mentions:—

“शैवस्तु कुम्भपाला वर्णसंकरसंभवाः ।

श्लेच्छैश्च दूषिता जाता श्लेच्छराज्ये भयानके ॥” (Bha. 3-4-3-73)

“सनातिमग्नदंशो वैश्यगलस्य धीमतः ।

कुम्भपालस्य शौहस्य वैश्यानां रक्षकस्य च ॥” (Bha. 3-4-3-74)

(As Gujarat, was peopled largely by Vysyas or merchants, Kumbhapala got the name of Vysyapala). The dynasty of Kumbhapala alias Vysyapala, a descendent of Sukla vamsa came to an end with him. Having said this and that the rest were called Brahma-Kshatras, the Purana describes their families as follows:—

“विश्वक्सेनान्वये जाता विश्वक्सेना नृपाः स्मृताः ।

विशेनस्य कुले जाता विशेनाः क्षत्रियाः स्मृताः ॥” (Bha. 3-4-3-75)

The descendants of the second king in the list, Vishvak-sena went by the name of Vishvakseena kings and they remained as Brahmakshatras. The descendants of the fourth ‘Visena’ except the eldest who ruled the kingdom all the offspring were termed Visenas and they were treated as Kshatriyas.

“गुहिलस्य कुले जाता गौहिलाः क्षत्रिया हि ते ।

राष्ट्रगलस्य जाता राष्ट्रपालाः नृपाः स्मृताः ॥” (Bha. 3-4-3-76)

The descendants of *Gauhila maharaj*, the 16th in the line of the Sukla dynasty, became a Kshatriya sect called Guhilas. In 6th cen. A.D., the descendants of Rashtrapala, the

18th king, under the name of “Kashtrapalas” remained as Brahmha-Kshatras. (These may be Rashtrakutas.)

“वैश्यपालस्य वै वंशे कुम्भपालस्य धीमतः ।

वैश्यपालाश्च राजन्या बभूवुर्बहुधा हि ते ॥” (Bha. 3-4-3-77)

The descendants of Kumbhapala alias Vaisyapala flourished into many branches; they were termed Vaisyapalas and remained as Brahma-kshatras.

Parihara Dynasty.

(*Kalimjaranagar—Bengal.*)

“भृगुवर्य ! शृणु त्वं वै वंश परिहारस्य च ।

जित्वा बोद्धान् परिहारेऽध्ववेदपरायणः ॥” Bha. 3-4-4-1)

Oh! Bhrgusreshta! Pariharavamsa is said, please, listen! The scholar of Atharva Veda, Parihara Maharaja conquered the Buddhists and established vedic Dharma. (Bhavi. 3-4-4-11.)

This person was a worshipper of Goddess Sakti (Durga). He founded *Kalimjara Pura* on the Chitrakuta hill in Vanga Desa and ruled Bengal. The kings of this dynasty who ruled till 1193 A. D., were thirty-five in number. In this dynasty Parihara's son *Gauravarma* placed his brother 'Ghoravarma' on the throne, conquered Gauda desa and reigned over it. The 8th of this line, Kalivarma was a devotee of Kaali Sakti (कालीशक्ती) and performed festivals to that goddess. This king in honour of the Goddess 'Kaali' (काली) had constructed the city of *Kalikata*, which in course of time got the present name of Calcutta. The 15th in this line was *Bhojavarma*. He founded a kingdom and called it “Bhoja-Rashtra” after him. The 17th king *Vindhyavarma* won Gauda Desa. (Kalinga Rashtra or Orissa) The 25th king *Santivarma* built Saantipuram on the bank of the Ganges. His son (26th ruler) was *Nadivarma* who conquered and ruled Gauda Desa. He had the city of *Puri* (पुरी-जगन्नाथ) erected.

The Ganga Dynasty.

From the reign of this king, (Nadivarma), this dynasty became famous, as Ganga Dynasty, in the world.

“संगवत् सती जतो विप्रतोऽमृन्महीतरे” ॥ (Bha. 3-4-4-27)

In this dynasty the 3rd *Kalivarma* conquered Maharashtra and ruled it. The last king of this line *Mahipati II* fought against the Mlechchas in the war that took place at Kurukshetra (Sthaneswar) died a hero's death and went to heaven. In this manner, all the rulers of Agni Vamsa (Brahma-Kshatra Race) sacrificed their lives in the holy cause of their country and religion and earned immortal fame. Not only these, the survivors of the Solar and Lunar Dynasties lost their lives in that battle. “Ghoravarma” the second son of Parihara Maha Raja ruled at *Kalinjarapura*. His son was *Sardula* (सर्दूलः) Maharaja and his offspring was termed *Sarduliyas*. These won many kingdoms and ruled over them. The descendents of Sardula Dynasty remained as Brahma-kshatras.

“तदन्वये च ये नृपाः सार्दुलीयाः प्रकीर्तिताः ।

नृपतां बहुधा गच्छन्तः सार्दूलान्वयसंघं” ॥ (Bha. 3-4-4-38)

“इति ते कथितं विप्र! पादकीयमह! सुतम् ।

कुलं सकलपापघ्नं यथैव शशिसूर्ययोः” ॥ (Bha. 3-4-4-40)

The history of the kings of the Agni dynasty is spoken to you. Just as all the sins are destroyed by praising the sovereigns of the Solar and Lunar dynasties, so all the sins will be got rid of by listening to the history of the Agni Vamsa kings, says the Pyana.

The Genealogy of the Parihara Dynasty.

Kali 2710-4295

Kalinjarapuram-Vanga Desa.

1. Parihaara (परिहारः) 2. Gaura Varma (गौरवर्मः) 3. Ghora Varma (घोरवर्मः) 4. Suparna (सुपर्णः) 5. Rupana (रूपनः) 6. Kasra

- Varma (कौरवर्मः) 7. Bhoga Varma (भोगवर्मः) 8. Kali Varma (कलिवर्मः) (Founder of kalikata city or Calcutta). 9. Kausika (कौशिकः) 10. Kaatyaayana (कात्यायनः) 11. Hemavata (हेमवतः) 12. Siva varma (शिववर्मः) 13. Bhava Varma (भाववर्मः) 14. Rudra Varma (रुद्रवर्मः) 15. Bhoja Varma (भोजवर्मः) he established “Bhoja Rashtra” in the forest region and ruled over it) 16. Gava Varma (गववर्मः) 17. Vindya Varma (विन्ध्यवर्मः) (he gave the kingdom to his younger brother and reigned over Vanga Desa) 18. Sukhasena सुखसेनः 19. Balaka (बलकः) 20. Lakshmana (लक्ष्मणः) 21. Maadhava माधवः) 22. Kesava (केशवः) 23. Surasena (सुरसेनः) 24. Narayana नारायणः) 25. Santi Varma (शान्तिवर्मः) who founded “Santipura” on the banks of the Ganges) 26. Nadivarma (नदिवर्मः) he conquered Gauda Desa and constructed the city “Puri”. After this king the dynasty was known as “Ganga Vamsa” (Bha. 3-4-4-27.) 27. Saramga Deva (सारंगदेवः) 28. Ganga Deva (गंगदेवः) 29. Ananga Bhupati (अनंगभूपतिः) 30. Mahipati I. (प्रथममहीपतिः) 31. Rajeswar (राजेश्वरः) 32. Nrisimha (नृसिंहः) 33. Kali Varma (कलिवर्मः) (this king conquered Maharashtra 3-4-4-32) 34. Dhriti Varma (धृतिवर्मः) 35. Mahipati II. (द्वितीयमहीपतिः)

The descendents of the Agnikola dynasty's branches who assumed martial duties besides the Brahmanic rites, are to be still found in the regions of Rajaputana, Punjab, Kathiawar, Gujarat and Dekkan. All call themselves Brahmakshatras even to-day. During the British rule there, being a warlike race, served in the Army. Even to-day there might have been some regiments. About their existence and their appellation of Brahma-Kshatras, there are clear evidences in the records of the historians, and the inscriptions recently found. For the perusal of the readers, we give them here those in the Aandhra Desa ruled till 14th and 15th centuries. In those days, they opposed the fanatic Muslim invaders and sacrificed their dear lives for the defence of their dearer

Home-land and the dearest Vedic Dharma. The kings of the Chalukya Dynasty reigned over Andhra for a very long time and these were Andhras. During their reign, the Brahmins who served as officials in the administration were called the Niyogi Brahmins. They observed the religious duties prescribed to the Brahmins, read the sacred Vedas and other sciences, performed Vedic rites and sacrifices, namely, Vaisya-deva-Agnishtoma and others; and without giving up their Vedic Dharma they served the Government as Ministers, commanders, sub-ordinates, Rashtrapalas and Gramapalas; in the discharge of their duties, they were the respectors of law and justice. Now, though they lost their office and authority, the virtues of generosity, sacrifice, royal dignity, liberality, fearlessness, love towards dependants, patronage of letters, arts and sciences, giving largesses to Vedic scholars, taking interest in literary debates and poetical entertainments and similar good qualities are evidently manifest among the descendants of those Niyogi Brahmins. By an adverse fate, they lost their kingdoms and on that account, the word 'Prabhu' vanished from their name. On the day when their rulership was gone, then the word "Niyogatva" (dedicated) ought to have disappeared and when it was omitted, the only word "Brahmana" will remain.

The Vaidika Brahmins, who protected the Vedas and propagated the Vedic Dharma and religion, in course of time, lost their spirituality and became materialistic. They longed for worldly pelf and power, followed mundane professions and entered into secular offices. Since they gave up Vedic studies, the word "Vaidika" gone out of use and only 'Brahmana' word applied to them. As such, both were entitled only to the word "Brahmana" and both enjoyed an equal status. Both the sects lost their right to use "Niyogi and Vaidiki" terms. So, as both are mere Brahmins, it will be better not to claim superiority over others. In case both these sects do not cultivate a spirit of amicability and friendliness neither will have an honoured place in the society. According to the proverb, "Divided we fall and united we stand", the

Brahmins will have a bright future, if they live as hand and glove, and nourish the seed of Vedic culture by encouraging and patronising the Vedic scholars. It is the duty of the rich and the wealthy, the persons that hold high offices and places in the secular domain, in our country as well as in foreign lands, to serve as prop and support to the spiritually gifted Brahmins (i.e. Srotriya Brahmins). The Readers should realise that the Brahmin community will enjoy preeminence and pristine glory as long as the cultured and enlightened Brahmins (Srotriya Brahmins) exist and attend to their religious duties and Vedic rites.

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The Pronouncements of Western Historians.

"The Pallavas trace their ancestry from 'Aswathama' the son of 'Drona', the General of the Kurus. Some trace descent from the sacrificial fire such as *Pramaras, Chahumanas and others*". (Vide Hist. of Ind. p. 39 By Mahamahopadhyaya Haraprasada Sastry. M. A.)

Vincent A. Smith in his early history of India writes as follows:—

"We have already seen that Chatsu inscription speaks of a Guhilot king Bhartribhatta as Brahmakshatranvita "ब्रह्मक्षत्रान्वित" which I have translated by "possessed of both priestly and martial energy", but a foot-note has been added below saying that what is also implied is that Bhartribhatta was a Brahmakshatri, i. e. belonged to Brahmakshatri caste. Bhartribhatta is not the only ancient king of India, who is so called. In the Deopara inscription of Vijaya Sena of the well-known Sena dynasty of Bengal, Samantasena, is described as "Brahmakshatriyanam kula Sirodama"-which expression was rendered by Prof. Kielhorn "head-garland of the class of the Brahmins and Kshatriyas", but which ought to be rendered, I think by 'head garland of the Brahmakshatri family'. That the latter is the correct translation is shown by the term *Brahma Kshatra* used with reference to the Sena kings in the *Bhallala Charitra*".

(Bibl. Indica) Vide Early History of India by V. A. Smith page 435.)

From the above inscriptions and Bhallala charitra it is clearly evident that there were kingly dynasties by the name of "Brahmakshatras". We have hitherto quoted the statements of the Puranas which dealt at length about this fact. The Sena dynasty of Bengal was a branch of the Parihara dynasty. These were "Agni-kulas" who had another name, "Brahmakshatras".

Further V. A. Smith writes:—

"Now there is a caste called Brahmakshatri corresponding to this Brahmakshatra; the members of which are found all over Punjab, Rajputana, Kathiawar, Guzerat and even *Dekkan*".

(Early History of India, By V. A. Smith p. 435).

"The Sena Royal Family originally Brahmin, Mr. Bhandarkar is perfectly right. Consequently the ancestor of the Sena kings must have been a Brahmin from the *Dekkan*".

(V. A. Smith's History of India P. 436.)

"The Kanaujiya, Brahmins who supplied many sepoy to the old army, used to say, if irritated "Ham Kshatriya Brahminhoiu, as a boast". (Wilson's Indian Caste II—151 and Smith's History P. 485 footnote. 1)

In conclusion, we have, in the fore-going pages, authoritatively proved that Pramara, Vayahani, Sukla and Parihara dynasties, these four are kings of the "Agni-vamsa" Race or Brahma-Kshatra rulers and the Andhra Brahmins who are engaged in their imperial service as 'Niyogi Brahmana Prabhus' (or Lords). The above mentioned Purana statements express that these Brahmins followed warlike pursuits and engaged themselves in administration of kingdoms. This fact is confirmed by inscriptions and the writings of the Western historians. Even Bhallala Charitra makes mention of Brahmakshatras.

CHAPTER VIII

Contemporary kings of the various kingdoms of Bharat after the Mahabharata War.

1. List of Kings, contemporary with the kings of Magadha from 3138 B. C.; to 1634 B. C.

The Puranas give us continuous lists of royal dynasties of Magadha from the time of the Maha-Bharata-War. (3138 B. C.).

1. The Barhadracha dynasty	22 kings	1005 years.
2. The Pradyota dynasty	5 "	138 "
3. The Sisunaga "	10 "	380 "
	37	1504 "

The Puranas give us also the kings of other kingdoms during the period of 1504 years covered by the reigns of these 37 kings of Magadha from 3138 B. C. to 1634 B. C.

Matsya Purana Ch. 273 (13 to 17)

" शिशुनाका भविष्यति राजानः क्षत्रवंशजः " (Matsya 273-13)

येतैः सार्धं भविष्यति यावत्कलिनृपाः परे ।

तुल्यकालं भविष्यन्ति सर्वे ह्येते महीक्षितः ॥ (Matsya 273-14)

चतुर्विंश सद्यैश्वाकाः पांचालाः सप्तविंशतिः ।

काश्यास्तु चतुर्विंश द्वाविंशति रैहयाः ॥ (273-15)

" कलिगाश्चैव द्वाविंशत् शकाः पंचविंशतिः ।

कुरुव्यापि पञ्चविंश द्वाविंशस्तु मैथिलाः ॥ (273-16)

शरसेना स्वयंविंश इतिहोत्राश्च विंशतिः ।

एते सर्वे भविष्यन्ति एककालं महीक्षितः ॥ " (273-17)

After mentioning the Sisunaka dynasty of degraded Kshatriyas the Purana gives the number of kings of the other parts of the country during the period of 1504 years covered by the reigns of the above 37 kings of Magadha.

1. The Ikshwakus---	24.	6. The Sakas	25.
2. The Panchalas	27.	7. The Kuravas	36.
3. The Kasi kings.	24.	8. The Mithilas	28.
4. The Haihayas	28.	9. The Surasenas	23.
5. The Kalingas	32.	10. The Vitihotras.	20.

Then, we are told, that Mahapadma-nanda would ascend the throne of Magadha, conquer the other kingdoms and rule over the entire country as Emperor. Then the figures are given for the subsequent royal dynasties of Magadha.

4. The Nanda Dynasty	9 kings	2 generations	100 years
5. The Maurya "	12 kings		316 "
6. The Sunga "	10 "		300 "
7. The Kanwa "	4 "		85 "
8. The Aandhra Satavahana Dynasty.	32 "		506 "
	60		1307

From 1684 B.C. to 327 B.C.

According to the Puranas the Aandhra dynasty came to a close in 327 B.C., and then 'Guptas,' (Aandhra Bhrityas or employees of the Aandhra Kings) came to power. Again the Puranas (all of them) give a second list of kings who ruled, contemporaneously with the Guptas, (i.e. Aandhra Bhrityas of Magadha), in the other kingdoms of the country. It is only in these two lists that we find an account of the contemporary kings in one place who ruled over the different parts of the country, whether Vedic Hindu princes, or non-vedic Hindu Mlechchas.

II. Kings of the different kingdoms of Bharat-Contemporary with the Aandhra Bhrityas or Guptas of Magadha and their Successors from 327 B.C. to 1st Century A. D.

The Magadha 'Empire' itself came to a close with the Aandhra Bhritya, minister and Commander of the army in the Aandhra Satavahana empire who attempted to seize the

power of the State by pulling to death the last Aandhra Emperor 'Chandrasri' and his minor son Puloma III could not become the Emperor, due to the opposition he met with from the Aandhra commanders, armies, and feudatories of the empire. He was unable to get himself crowned emperor at Girivraja, the capital of the empire, though he could wrest with the help of his Lichchavi armies, the strip of territory along the Ganges from Pataliputra to Prayaga, from the kingdom of Magadha and annex it to his own kingdom comprising Oudh and Tichut. So he became a minor king over this region, he could bring under his rule, with his capital at Pataliputram.

Since the Aandhra Empire was broken up and Chandragupta who was responsible for breaking it up could not bring it all under his control, there was, for some time, no strong central power in the country, able to keep the rulers of the different parts of the country under control, poor their resources and armies and offer effective opposition to Mlechcha invaders. So the peoples outside the Aryan fold, the excommunicated Kshatriyas of the regions to the north of the Himalayas and the west of the river Indus, the Sakas, Yavanas, Barbaras, Haras, Hunas, Rumakas, Kiratas, Paplavas, Murundas, Turushkas, Daradas and others began to raid the border lands frequently to plunder and loot and carry away as booty the renowned wealth of the country. So the puranas bring their accounts of the Magadha empire to a close and begin to give us the details they could gather of the Mlechcha kings of western, North-western, Northern and Northeastern Bharat. But these kingdoms of Bharat, whether ruled by Hindu princes or the successful Mlechcha raiders, were all within the borders of ancient Bharat, which extended to Iran in the West, to the Caspian and modern Russian Turkistan in the Northwest, and beyond the Himalayas to Darada and Bactria in the North and Kashmir a portion of Sinkiang etc., in the Northeast. So the Puranas give us accounts of the royal dynasties of these kingdoms also. In subsequent times, we failed to remember that fact,

that these kingdoms were all within ancient Bharat, could not therefore understand correctly the references in the Puranas to the peoples of those regions, neglected to study and interpret consistently the details of the princes and the peoples and easily swallowed the suggestions of interested foreigners, the European Orientalists of modern times, that they were all foreigners and foreign conquerors of Bharat our modern histories of ancient Bharat are all based on such notions and for generations our students and scholars have imbibed these notions which have therefore taken a firm hold on their minds.

But the Smritis, astronomical sciences and Puranas, etc of our ancient literature in Sanskrit have all described clearly that the so-called aliens (outside the Aryan fold) in Bharat were all the descendents of excommunicated Kshatriya groups and suggest that such groups themselves had even migrated to foreign countries and colonised there. In the course of centuries many errors might have crept into the Puranas due to the mistakes or ignorance or mischief, of the scribes when they were rewritten from time to time or of compositors and editors when they were printed in the recent past and we find different recensions of the same text. But it is our duty to collate all the available manuscript and other copies, arrive at the correct texts and use them with discrimination. It is the version, resulting from such collation and revision that are reproduced in these publications sometimes where the errors have been due to mistakes, the mistaken version is shown in square brackets as well as the correct versions have been shown together. For example we give below one or two instances of corrupted texts and how they have been rectified and revised.

Contemporary Kings of Post - Aandhra Period. (327 B. C. to 1 A. D.)

With regard to the history of Magadha after the breakup of the Aandhra Satavahana empire, the Vishnu Purana says in the 50th verse of the 24th Chapter in the IVth part,

"Evamate Trimsatchatvaaryabda sataani shatpanchaassa-
dadhikaani prithivim Bhokshyanti".

"एव मेते त्रिंशच्चत्वार्यब्दशतानि शतपञ्चाशदधिकानि
पृथिवीं भक्ष्यन्ति ॥" (Vishnu 4-24-50)

which means:—

These thirty (Aandhra Satavahana princes) shall rule for 456 years and then in the 51st verse, we find the lists of contemporary kings in the different kingdoms in the country.

Aandhra Bharityas-Sapta: Aabhiraprabhritayah dasa,
Gardabhilaaschaapi sapta. [Gardabhilascha] Bhubhujo Bhavish-
yanti."

51 st. Sentence:— "आभ्रभृत्यास्तताभीरप्रभृतयः दश,
गर्दभिलाश्चापि सप्त [गर्दभिलास] भुभुजो भविष्यति"

which means:—

"Seven Aandhra bhritya kings (in Magadha) Ten Abhira
kings (in Abhira), seven Gardabhila princes (in their country.)

We find the same statement in the Bhagavata Purana in the following altered version:— Skandha 12-1-29.
in Sridhara's commentary:—

"सताभीरा आभ्रभृत्या दश गर्दभिनो नृपाः ॥"

in Vijayadwaja commentary:—

"सताभीरा आभ्रभृत्या दश गर्दभिनो नृपाः ॥"

In the above verse of Bhagavata "Aavabhrutya" is not the correct reading. It should be "Aandhrabhritya" which is actually the reading of the text on which the commentary 'Vijayadwajeeya' is based. The correct reading is given as a foot-note in the commentary of 'Sridhara' also. All the puranas say that seven Aandhrabhrutyas (Aandhra-Bhrutya - ssapta) will succeed the Aandhra Satavahanas; But in this reading an attempt is made to thrust into the sloka the idea that "the seven Abhira kings" who are "Aandhrabhrutyas",-- will succeed the Aandhrasatavahanas. This idea is quite contrary to historical facts. No-where is it said that the Abhira kings ever served the Aandhra Satavahanas. So

evidently this is not the original version. Moreover, the puranas say that the Abira kings were ten and nowhere is it said that they were seven "Aandhrabhrutyaassapta, Abhira prabhrutayah dasa" ("आंध्रभृत्या सप्त आभीरप्रभृतयः दश"). This is the correct reading. All the puranas are unanimous in saying that the Gardhabha kings are seven; But this reading necessitated the introduction of the word "dasa" which originally qualified the Abhiras. This tampering, necessitated another tampering namely, the adjective 'sapta' which originally belonged to Aandhrabhrutyas was shifted to the 'Abhiras'. This sort of tempering with the puranas to suit puranic version to modern historical theories is not uncommon. The verse under discussion should therefore be corrected in the light of the reading of the Vishnu and the Matsya puranas.

We find the same statement in the Matsya Purana in the following version.

"आंध्राणां संस्थिता राज्ञे तेषां भृत्यान्वये नृपाः ।

सप्तैवाऽऽन्ध्रा भविष्यन्ति दशाऽऽभीरास्ततो नृपाः ॥ (Matsya 273-17)

सप्त गर्धभिलाश्चापि शकाश्चाष्टादशैवतु ॥ (273-18)

which means:- The empire of the Aandhra Satavahanas shall be ruled by seven princes of the Aandhra Bhritya dynasty (of their employees) and contemporaneously with them 'ten Abhira kings' (in the Abhira kingdom), 'seven Gardabhila kings' (in the Gardabhila kingdom) and 'eighteen Saka kings' (in their Sakasthan.)

In the same context, the version in the Vayupurana is slightly different and in the Brahmanda Purana, further modified and revised to yield quite a different meaning. The version in the Vayu Purana:-

"आंध्राणां संस्थिताः पंच तेषां वंशाः समाः पुनः ।

सप्तैवतु भविष्यन्ति दशाऽऽभीरास्ततो नृपाः ॥" (Ch. 79-358)

The version in the Brahmanda Purana reads,

"आंध्राणां संस्थिताः पंच तेषां वंशाश्च ये पुनः ।

सप्तैवतु भविष्यन्ति दशाऽऽभीरास्ततो नृपाः ॥"

(Brah Ch. 74-171)

So the word '*Rajye*' in the first line in the verse in the Matsya Purana is changed into '*Pancha*' in the Vayu and the expression Bhrityaanvaye nripaah' into 'Vamsaah samaah punah'. But this version affords no intelligible sense. The version in Brahmanda is further altered into 'Vamsyaaschaye punah'. Again the expression 'Saptaivaandbrah' in the second line in the Matsya is altered into 'Saptaivatu' in the Brahmanda. The account in the Matsya comes to this. "After the collapse of the Aandhra Satavahana empire, 'Aandhra Bhrityas' (in their employ) come to power and rule for only seven generations of rulers. The version in the Brahmanda as a result of two Changes means, "the five dynasties of Aandhras will again split into seven dynasties." The changes in the Vayu and Brahmanda puranas are calculated to support the account in the modern histories of ancient Bharat that after the Aandhra dynasty there was an interval of anarchy and long time after, the Guptas came into power whereas the version in the Matsya asserts that the Guptas, who were Aandhra Bhrityas immediately succeeded to their power. Perhaps the Vayu and Brahmanda puranas have been tampered with to suit the version of the modern history. It was not possible even then or so far to change the versions in the Matsya and Vishnu puranas. It may be possible in the future, so to revise them also on the strength of the versions now found in the Vayu and Brahmanda. "*Future generations have to be on their guard against such further tampering with our Puranas.*"

But the altered version is quite inconsistent with the facts of history and in itself. The Aandhra Satavahana dynasty was always 'one' till its close and never five. So, to say that the dynasty which had split into 5 branches would later split into seven branches is absurd. There is

no evidence of any kind in historical literature or inscriptions that the dynasty had split into five branches, ruling in five parts. So the version in the Vishnu and Matsya puranas is the only natural and correct version. Since the texts in the Vayu and Brahmanda puranas had been tampered with and emended, the version in them cannot be true. Since no systematic attempts have been made towards a comparative study of the historical portions of our puranas, and rectification of errors of various kinds that might have crept into them and reconciliation of the varifying versions in them when they differ, scholars engaged in translating them into the regional languages have also retained the varying versions as they were, in their translations also.

One who undertakes to translate the historical portions of our puranas should possess, in addition to scholarship in Sanskrit, sound knowledge of history and the ancient geography of the land. It is for want of such competency that most of (the historical portions) of the renderings into Telugu, of our puranas, are full of inconsistencies and absurdities. So, such translations of Puranas cannot be held to be authoritative for purposes of historical study.

The Kaliyuga raja vrittanta says in this connection:-

“एते द्वाविंश दंघ्रास्तु भोक्ष्येति वसुधा मिमां ।

शतानि पंचपूर्णानि तेषां राज्यं भविष्यति ॥

“तेषां तु संस्थिते राज्ये भूमिर्गुप्तान् गमिष्यति ।

अपार्थवीयांश्चतुर्वा इत्याख्यां योति ते नृपाः ॥

Meaning:—“These thirty two Aandhra kings rule over Bharat for full five hundred years in all. Even while they survive, the country shall pass into the hands of the Guptas. These Guptas shall be known as Sri Parvatiyandhra Bhritiyas.” Then the Kaliyuga-raja-vrittanta proceeds to deal briefly with the Mlechcha princes in the Saka, Yavana and other kingdoms in North-Western Bharat. According to this treatise even during the time of the Aandhra kings the Mlechcha princes on the Northwest of Bharat used to cross

the border and raid the towns and villages on the border-land and carry away booty, and the treatise gives us actually a list of the Mlechcha princes, contemporary with the Guptas and ruling in their respective lands.

Ruled for			
1. Guptas	7 kings	245 years	in Magadha
2. Abhiras	10 "	67 "	Abhira kingdom
3. Gardabhas (who were Asura yonis)	7 "	72 "	near Ujjain.
4. Sakas	18 "	350 "	Sakasthan
5. Yavanas	8 "	87 "	Yona kingdom in Northwest Bharat.
6. Hunas	11 "	300 "	Huna kingdom
7. Murundas	13 "	200 "	Murunda desa.
8. Tushara or Turushka, or Kushan	14 "	500 "	Russian Turkisthan.

Such lists of the excommunicated Kshatrias (Mlechcha) kings who were the contemporaries of the Guptas are given in all the puranas. They are shown in the table below.

S.No.	Dynasty.	Country or capital.	No. of kings	Length of reign in years.	Vi.P	Ma.P	Va.P	Br.P	K.R.V.
1.	Aandhra Bhritiya (Gupta)	Pataliputra	7	—	—	—	—	—	245
2.	Aandhras (the Sri Parvatiyandhras)	Aandhra Desa	—	300	300	300	—	—	[52]
3.	Abhiras	Capital 'Kotta' (or kathi) (near Nasik) in Gujarat	10	—	67	67	67	67	
4.	Gardabhila	near Ujjain.	7	—	87	72	72	72	
5.	Sakas	Sakasthan	18	—	330	330	330	330	
6.	Yona	Yona (modern Afganistan)	8	90	87	87	82	87	
7.	Bahluka Branches	Bactria, capital Balkh.	6+13						

1. Pushyamitras	6	„ Only the number of kings; given
2. Dimitras	13	„ length of reign. not given
8. Tusharas or Thru-shikas or Kushans.	Russian Turkisthan	14 500 500 500 500 500
9. Murundas	Murunda, east of Huna in western Bharat	13 200 200 200 200 200
10. Hunas	Huna. In the north-west of Beluchisthan (west of ancient Gandhara)	11 300 300 300 300 300
11. Kalkala or Kilkila Yavanas	Kalkala was in the Vindhya Mountains	13 100 — 96+10 96+10 — 1+6+13=20 400

Remarks: for no. 1. Inscriptions also give the same figure 245 years for Guptas (Mahādhra Bhṛutyas)

for no.- 6. In the Vishnu purana for kings of dynasties 6, 8, 9, 10 altogether figure 1090 years is given (90+500+200+300=1090— These figures are shown separately under Vishnu in the table.)

no. 8. For the reigning periods of 14 Tusharas, the figure in the Matsya is 7000, evidently a mistake, shown corrected in the table to bring it into conformity with the other puranas.

History of the - Kilkilayavanas:-

(The Bharatam of Pratapachandra Roy's Edition of 1883 mentions 'Kalkala' in the Vindhyas, Bhishma parva, 9th chapter, verse 62.) This was a colony of the Yavanas.

"Vindhya Sakti" of Kilkila ruled in Bactria (Northern Bahlika). He belongs to the dynasty of the 11th 'Kilkilayona' or Kalkala, a state in the Vindhya mountains.

Kilkila is mentioned in the southern states,

"तथैव विध्यचुलकाः पुलिदाः कल्कले स्तह ।

मालया मल्लवाश्चैव तथैवापरबल्लभाः ॥"

Pratapachandra Roy's Edition, Bharatam Ed. 1883. Bhishma Parva Ch. 9-62

"तेष्वसन्नेषु कालेषु पुनः कंकिला यवना ।

भूपतयो भविष्यं त्वमूयाभिपिकाः ॥" (Vishnu 4-24-55)

"तेषां मपत्यं विध्यशक्ति स्ततः पुरंजय स्तसाद्रामचंद्र, सत्ता
द्धर्मवर्मा ततो वंग स्ततो भूजंदन स्ततः सुतंदी तद्राता
नदियशा शुकः प्रवीर एते वर्षशतं पञ्चवर्षाणि भूपतयो भविष्यति "

(Vishnu 4-24-56)

"ततः स्तपुत्रा खयोदशैते वाहिलकाश्च त्रयः " (4-24-57)

५५, ५७ वाक्यान्वयः :-

From 56 th sentence "प्रवीर एते" (दशच) + ततः स्तपुत्रा खयश्च
एते त्रयोदश वाहिलकाः वर्षशतं पञ्चवर्षाणि (वाहिलके or in Bactria)
भूपतयो भविष्यति ॥")

There is no list of the Kings of the KilkilaYavana dynasty in the Matsyapurana. But the Vishnu, Vayu and Brahmanda mention Vindya Sakti of this dynasty as the contemporary of the Guptas in 327 B. C. The Matsya purana states merely that the Kilkila kingdom would be ruled by Kilkila yavana kings and due to their rule the Aryans and the Mlechchas all get mixed up and reduced to the status of Mlechchas.

"तेष्वसन्नेषु कालेन ततः किलकिला नृपाः " (Matsya 273-24)

"भविष्यतीह यवना धर्मतः कामतोऽर्थतः ।

तै विधा जनपदा आर्या म्लेच्छप्रायाश्च सर्वतः ॥" (273-25)

The account comes to a close abruptly at this point, leading to a suspicion that some verses might have been deleted here. The gap being so obvious in the narrative. In this (Matsya) purana the lists of kings of the time (contemporary with the Guptas of Magadha) given in the other puranas, are not available.

In the Vishnu purana (4-24-55) the Kilkilayavana kings are described (किल्किलायवनाभूपतयः) and 'uncrowned kings' (rulers of republican states (अमूर्धाभिपिकाः) and among them 'Vindhya Sakti' is mentioned as the contemporary of the Aandhra Bhrutyas or Guptas in the above verses. (Vishnu 4-24- (55 to 57.)

In those three verses this Vindhya Sakti and the twelve (12) rulers of his dynasty are all specifically described as Kalkila Yavana kings and as ruling in Bahleeka or Bactria. The Vayu and Brahmanda puranas in this context connect Vindhya Sakti with Bactria and give the list of his descendents. As the two puranas agree with each other practically the verses in the Brahmanda purana are given below :

(Brahmanda 75 - 178, 179, 180)

"तेषु भिन्नेषु कालेन ततः किल्किलो नृपः ।

ततः किल्किलेभ्यश्च विन्ध्यशक्ति भविष्यति ॥" (Brah 74-178)

"समाः पण्यवर्ति चैव पृथिवीं तु समेष्यति ।

नृपान्वै दिशकांश्चाथ भविष्यास्तु निबोधत ॥ (Brah 74-179)

"शेषस्य नागराजस्य पुत्रः [सुर] पुरंजयः ।

भोगी भविष्यते [राजा] ततो नागकुलोद्भवः ॥" (Brah 74-180)

Then, in the Kilkila country, (after the reign of the ancient Kilkila kings) Vindhya Sakti, son of the last Kilkila king, (who was at the time of the commencement of the rule of the Gupta dynasty), shall rule for 95 years. Then the Purana says "नृपान्वै दिशकांश्चाथ भविष्यास्तु निबोधत-अथ भविष्यान् वै दिशकान् नृपांश्च विदेशगतान् नृपान् निबोधत" "Hereafter, take note of the future (Kilkila Yavana) kings who will migrate to other countries (such as Bactria etc.)". (178 - 179 slokas).

Comment on 180th Sloka:—

शेषनागराजस्य-विन्ध्यशक्तेः पुत्रः परपुरंजयः (अपुत्रस्य बाहलीक राजस्य कृतकपुत्रः (जामाता) भविष्यति । ततः स नृपः (पुरंजयः) नागकुलोद्भवः (सन्) भोगी भोगवान् भविष्यति ॥

Parapuranjaya, the son of Vindhya Sakti, the Naga king of Kilkila, will become the son-in-law of the Bahleeka

(Bactria) king. This Puranjaya will enjoy great luxuries and will become the upholder of the Naga dynasty. (It is an old Hindu custom that the son-in-law of a sonless man will give his son as the son of his father-in-law. So, this "नागकुलोद्भवः" the upholder of the Naga line was the son-in-law of the Bahleeka king. Refer. "अपुत्राऽनेन विधिना सुतां कुर्वति पुत्रिकां यदपत्यं भवेद्दत्तां तन्मम स्यात्स्वतारकम् ॥"

("अस्यां यो जायते पुत्रः स मे पुत्रो भवेदिति" पाठांतरः)

(Manu 9. 127 and Rigveda 7-4-8).

Hindu Yavana Migration to Bahleeka (Bactria)

Bhavishya Purana 3rd Parva

"...भूतनंदि स्तदा नृपः" (Bhavishya 4-23-1)

"कुवेरपक्षकान् मौनान् धनधान्यसमन्वितान् ।

सार्धलक्षान् कलैर्घोरैर्जित्वा ता न्युद्धकारिणः ॥" (4-23-2)

किल्किलायां स्वयं राज्यं नागवंशे अकारह ।

आग्नेय्यां दिशि विख्याता पुंडरीकेण निर्मिता ॥" (4-23-3)

पुरी किल्किला नाम तत्र राजा बभूव ह ।

पुंडरीकादयो नागा स्तस्मिन् राज्यं प्रशासति ॥ (4-23-4)

गेहे गेहे जनैस्सर्वैः पूजनीया बभूविर ।

स्वाहा स्वधा वषट्कारो देवपूजा महीतले ॥ (4-23-5)

त्यक्त्वा देवा नृपागम्य संस्थिता मेरुमूर्धनि ।

शकाक्षया कुवेरस्तु शूक्रधान्यं समेततः ॥ (4-23-6)

यज्ञैः पंडशा नादाय देवेभ्यः प्रददौ प्रभुः ।

मणिखर्णादिवस्तूनि मौनराज्येषु यानि वै ॥ (4-23-7)

दत्तानि तानि कोशेषु पुनर्देव अकारह ।

मंडलीकं पदं तेन सत्कृतं भूतनंदिना ॥ (4-23-8)

शतार्धं तु ततो राजा शिशुनंदिर्बभूव ह ।

नागपूजां पुरस्कृत्य तिरस्कृत्य सुरान् भुवि ॥ (4-23-9)

चकार राज्यं विशाब्दं यशोनंदि स्ततोऽनुजः ।

भ्रात्रासने स्वयं प्राप्नो नागपूजापरायणः ॥ (4-23-10)
 पंचविंशतिवर्षाणि स च राज्यं मचीकुरुत् ।
 नतः सत्तनयो राजा स बभूव प्रवीरकः ॥ (4-23-11)
 एकादशाब्दे तद्राज्यं कर्मभूम्यां प्रकीर्तितम् ।
 कदाचित्सच बाहिलके सेनया सार्धं मागतः ॥ (4-23-12)
 तत्र ते रभव युद्धं पैशाचैर्मेच्छदारुणैः ।
 नाममात्रांतरे म्लेच्छालक्षसंख्या मृतिं गताः ॥ (4-23-13)
 तथा पट्टिसहस्राश्च नागमत्कालयं गताः ।
 बाहिलो नाम तद्राजा रोमजस्यो महाबलः ॥ (4-23-14)
 यशोनेदिन माहूय ददौ जालवतीं सुतां ।
 गृह्णात्वा म्लेच्छराजस्य सुतां गेहं मुपागतः ॥ (4-23-15)
 गर्भो जातः सत्तनयां बभूव तनयो बली ।
 बाहलीको नाम विख्यातो नागपूजनतत्परः ॥ (4-23-16)
 तदन्वये नृपा जाता बाह्लीकाश्च त्रयोदश ।
 चतुश्शतानि वर्षाणि कृत्वा राज्यं मृतिं गताः ॥ (4-23-17)
 अयोमुखे च बाहलीके राज्यं मत्र प्रशासति ॥ (4-23-18)

The story of Kilkila Yavanas migrating to Bahleeka and establishing themselves there, is thus narrated in Bhavishya purana (3rd Parva 4th Khanda, 23rd Adhyaya 1 to 18 slokas:—

“There was a (Yavana) king by name Bhutanandi. He fought several battles with the Kuberas, Yakshas and Mounas who numbered one lakh and a half and were veteran warriors; Bhutanandi conquered them all. He had the city of Kilkila as his capital, which had been constructed by Pundarika Naga in the southwest of Kilkila kingdom in the Vindhya mountains. (Among the Yavanas, it seems, there were two sects, one being of Athiests and the other of Naga worshippers). The latter were called Naga worshippers or Naga Yavanas. The Athiest Yavanas were residing in the west and the Naga-worshippers were in the Kilkila kingdom. Pundarika and other Naga gods were worshipped in every house. Therefore

the Vedic sacrifices entirely disappeared. The Vedic gods were not worshipped. The Kubera, the Chancellor of Exchequer under Bhutanandi collected one-sixth of the agricultural produce from the Yaksha territory and paid it to the king. The gold and gems in the Mouna Kingdom etc., were taken by him as presents and paid into the royal treasury. Thus was ruled the kingdom, by Bhutanandi for fifty years. Next came “Sisunandi” who ruled for 20 years, worshipping the Naga gods and denouncing the Vedic gods and Sacrifices. His brother Yasonandi who was also a worshipper of the Naga gods, ruled for 25 years. Yasonandi's son ‘Praviraka’ who was a renowned warrior ruled for 11 years. He marched against Bahleeka with an army of one lakh and fought with the Paisacha tribe together with the cruel Mlechhas, for one month and conquered them. In that war sixty thousand Naga worshippers and one lakh of Paisacha etc., warriors perished. At that time a powerful king by name ‘Baadala’ of Romaka dynasty was ruling over Bahleeka. He gave his (only) daughter “Jaalavati” to Pravira, the son of Yasonandi. The son of ‘Pravira and Jaalavathi’ became a very strong and powerful king. He was named “Bahleeka Raja”. He too was a Naga-worshipper and ruled over “Bahleeka kingdom”, for 11 years. Hence forward the kings of his dynasty were called Bahleekas (or Dimitras or the Demitrius Dynasty), thirteen kings of which ruled for 400 years. After this dynasty a king by name ‘Ayomukha’ will rule over “Bahleeka kingdom”. This is history narrated in Bhavishya purana.

In this history are mentioned Bhutanandi, the fifth king in the dynasty of Vindhyaasakti, Sunandi (Sisunandi, Vishnu purana) the sixth king, Nandiyasa, the seventh king, the brother of Sunandi, and his son Pravira the eighth king. These four kings are said to have ruled for 106 years, in Bhavishya purana. But the Vishnu, Vayu, Brahmanda and Bhagavanta Puranas say that Vindhyaasakti was followed by Puranjaya and that his dynasty consisting of 13 kings ruled for 103 years. Why did Bhavishya Purana mention only four kings while there were 13 kings? They were more important

than the others and might therefore require special mention. The Brahmanda and Vayu puranas connect Vindhya sakti's son 'Puranjaya, with the Bahleeka king. As shown above, the daughter's son can fill the place of a son of a sonless person.

The Bahleeka king was an excommunicated Kshatria of the Ramatta or Romaka Sect, and his name was "Baadala". The Romaka territory lay on the frontier of Iran, in west India, to the southwest of the Yona kingdom named "Uttarajyotisha". Romaka was otherwise called 'Ramatta, Rumaka or Rumma. Kalidasa used the word "Rumma Desa" in his Jyotirvidabharana (22-17).

"यः रुमदेशाधिपतिः शकेभ्यः विजित्वा इत्यादि" ॥

These Romakas or Rummas gave up Vedic Dharma, and were excommunicated like the Yavana Kshatriyas. We read much of them in Mahabharata and in the Puranas. They belong to the Hindu Kshatriya sect. We do not suppose that they were European in origin. (Mahabharata Santi, Ch. 64, Sabha and Bhavishya, 3-1-4-7)

Thus all the puranas agree on the fact that Yavana kings who were Naga worshippers ruling over Kilkila in the Vindhya region, conquered and settled in the Bahleeka territory in the north of the Himalayas. So, the Bahleeka Yavanas were of Indian origin. They were not Iono-Greeks from Greece. The appearance of Greek legends which were only another version of the Hindu, Yavana legends, on the coins found in Bactria is to be explained by the fact that the Hindu Yavanas migrated to Bactria just as they had migrated to Greece and wherever they went they carried with them their Hindu Yavana legends and civilization, which, of course underwent changes with the passage of time, in the places of their migration.

Brahmanda purana

"सदा चंद्रस्तु चंद्रांशु द्वितीयो नक्षत्रां स तथा ।

धनधर्मा ततश्चापि चतुर्थो वंशजः स्मृतः ॥" (Bh. 74-181)

"भूतिनंद स्ततश्चापि वैदिशं तु भविष्यति ॥ (Bh. 74-182)



1. Mandavya
 2. Tushara
 3. Muzilaka
 4. Murya (Mura)
 5. Khasa
 6. Madakha
 7. Mahanaga
 8. Lampaka
 9. Tushara
 10. Maru (i.e. Desert country)
 11. North Gandhara
 12. Bahlika (Bactria)
 13. The Himalayan region
 14. Trigarta
 15. Mecha
 16. Kaulita
 17. Brahmaputra
 18. Tanka
 19. Abhisara
 20. Keshava
 21. Gandhara
 22. Naishadha
 23. Madhava
- (Northern Portion of Yavana and East of Sr. 22 Naishadha)

The country 'Talanaga' and 'Banleeka' were situated on the north of the Hindu-kush Mountain Range.

The Vishnudharmottara purana, Khanda I, Ch. 9 and in slokas 7 to 10 narrates the Western, Northwestern, Northern, and Northeastern countries of ancient Bharatavarsha.

Western, Northern kingdoms of Ancient Bharat.

"खिराज्यं, सैधवं, म्लेच्छा नास्तिक्याः यवना स्तथा ।

पश्चिमेन च विशया [पटुमा] माधुरा नैपथैः सह ॥ (Sloka 7)

"मांडव्याश्च, तुषाराश्च, मूलिकाश्च, मुरवाः, कशाः ।

महाकेशा, महानासा देशा स्तुत्तरपश्चिमे ॥" (Sloka 8)

"लपाका, स्तालनागाश्च, मरु, गांधार, बाहलिकाः ।

हिमाचलालया म्लेच्छा उदीर्चां दिश माथिताः ॥ (Sloka 9)

"त्रिगता मीनकौलूता ब्रह्मपुत्राः सटंकजाः [सतीगजाः] ।

अभिसाराश्च सकाश्मीरा श्रौदकपूर्वेण कीर्तिताः ॥" (Sloka 10)

Sloka- 7 :

1. Strirajya = East Baluchistan (west of the Sindhu river)
2. Saindhavam = the land lying to the west of the river Indus and north of the above 'Strirajya' to the southern limit of the modern Afghanistan (Yavana). (The people of these two kingdoms were the followers of Vedic Dharma).
3. Yavana = Modern Afghanistan minus Eastern portion of ancient Gandhara was the Yavana country. These Yavanas were 'Athiests' in Mlechcha tribes. There was another branch in Yavanas who were the worshippers of 'Nagagods' (ie. Nagapujakas)
4. [Patuman or] 'Maadhuraa' of the Garuda Purana. 'Patuman' is meaning less. Its correct name is "Maadhuraa" of the North = Northern portion of Afghanistan.
5. Naishadha = Country in the Hindu-kush mountains. (The Hindu kush mountains are called 'Nishadha mountains' in ancient times).

These five kingdoms were the western kingdoms of ancient Bharat.

Sloka- 8:

1. Maandavya = North-eastern portion of Persia.
2. Tushara = Modern Turkmen territory (Ancient "Turushka country")
3. Muulika = North of Turkmen (Tushara) and east of Caspian sea. (in more ancient times this portion was in the possession of two Rishis, who were proficient in Ayurvedic Sastra. 1. Aathreya, 2. Bharadwaja for growing Ayurvedic herbs and they are called 'Atreya' and 'Bharadwaja' in Mahabharata, Bhishmaparva, Chapter 68 verse:-

“काशीराज्यं तत्र च पदं वा निरिगद्वयः ।

आत्रेया समरद्वजाः स्तन पोषिकाः ॥ (9-68)

4. Merva (Murava) = the modern "Merv" which is situated in the north-west of the present Afganistan.
5. Khasa = This is to the North of Merva.
6. Mahaakesa } = These two were situated to the North of
7. Mahaanaasa } Khasa.

These seven kingdoms were North-western kingdoms of ancient Bharat. (Between 36° to 42° North and 52° to 65° East)

Sloka 9 says:-

- (1) Lampaaka (2) Taelanaaga, (3) Maru (i.e. Desert country)
- (4) North Gandhara, (5) Bahleeka (Bactria), (6) the Himalayan regions occupied by various groups of excommunicated Kshatriyas, who are generally called "Mlechhas".

These six countries occupy the region between 36° to 42° degrees North Latitude and 65° to 73° degrees East Longitude. Therefore the Lampaka and Naga kingdoms form the western portion of Ancient Bahleeka (or the modern Bactria), which was ruling by "Baadala" a native of Rummadesa in the North west Bharat, a Hindu Kshatriya Mlechha.

These six kingdoms were the Northern kingdoms of Ancient Bharat.

'Baadala' was the last king of Lampaka, Talanaga and Bahleeka countries at the time of the immigration of the Kilkila Yavanas into the Bahleeka (Bactria) country. He had no sons. He gave his daughter in marriage to Vindhyasakti's son named Puranjaya, (a Kilkila yavana) and made him the king of Bahleeka or Bactria. His dynasty was called 'Bactrian yavana dynasty'. So, these Kilkila Yavanas of Vindhya are called "Bahleeka Yavanas"

Sloka 10 says:-

1. Trigarta = Southeastern portion of the present Kashmir.
2. Meena = East of Kashmir. Now included in Tibet.
3. Kauluta = North of Kashmir, now a portion of Sinkiang.
4. Brahmaputra = The region around Manasa Sarovara, where the Brahmaputra River takes its rise.
5. Tankana = In Sinkiang.
6. Abhisara = North western portion of Kashmir.
7. Kashmira = Ancient Kashmir proper.

These seven were the North-eastern kingdoms of Ancient Bharat. (32½° to 42° North and 73° to 82° East).

Descendents of Vindhyasakti.

The same descendents of Nagaraja (Vindhyasakti) as mentioned in Brahmanda, Vayu and Bhavishya Puranas are also cited in Vishnu and Bhagavata puranas. All the puranas say in one voice that the son of Vindhyasakti became the heir of Bactria, and they were called "Bahleeka Yavanas." In their dynasty came 13 Bahleeka kings who were called 'Demitris' or the "Demitrius dynasty" of kings. Also, in sloka 182 of Brh. it is said "वैदिशे तु भविष्यति" after the list of Vindhyasakti's dynasty. This "वैदिशे तु" should be read along with 179 th sloka "नृपान्वैदिशकांश्चाऽथ भविष्यांस्तु नियोजत" Here "वैदिशकां" means "Emigrants from Kaikila Yavana country".

In sloka 186 it is mentioned that those three princes the sons of 'Pravira' the ninth descendent of Vindhyasakti have marital relations with Kaikila Yavanas of Vindhya. Thus also we find that the Kaikila Yavanas of Vindhya migrated to Bactria (Bahleeka) and came to be known as Bactrian

Yavanas. The Bactrian Yavanas of Bactria, and the Kaikila Yavanas of Vindhya are all from the original Yavanas of the North-west Bharat who migrated to the other two places. So the Yavanas of Yona, Kilkila, Bactria are all Hindu Yavanas from Bharat but not Iono-Greeks from Greece.

The two lists of the descendents of Vindhya-sakti are given below as stated in Vishnu and Brahmanda Puranas:—

<i>Vishnu Purana</i>	<i>Brahmanda Purana.</i>
1. <i>Vindhya Sakti</i>	(1) <i>Nagaraja, (Vindyasakti)</i>
2. Puranjaya	(2) Puranjaya
3. Ramachandra	(3) Sadachandra
4. Dharmavarma	(4) Dhanadharma
5. Vanga	(5) Vamsaja
6. Bhutanandana	(6) Bhutinandana
7. Sunandi	(7) Nakhavan
8. Nandiyasa	(8) Nandiyasa
9. Sukra	(9) Sisika
10. Pravira	(10) Pravira

According to the Vishnu purana this Vindhya sakti, his nine successors, and three generations of his grandsons, the sons of Nandiyasa, altogether 13 kings ruled together for 106 years. The Brahmanda and Vayu describe Vindhya Sakti himself as ruling for 96 years and no mention is made of his successors. All these princes are mentioned as Bahleekas (Bactrians) in all the Puranas.

The Puranas further say that, in this family 13 Bahleeka Princes would come who were known as 'Dimitras' i.e. Dynasty of 'Demetrius. The grandson of Nandiyasa- (by his daughter,)- 'Sisika' became the king of 'Purika' kingdom. The last of his successors (of Vindhya Sakti or Nagaraja) 'Pravira', was a great warrior, and conquered the neighbouring kingdoms around Bactria and ruled over a vast territory with 'Kanchanaka', as his capital for sixty years and performed successfully the Aswamedha Sacrifice and after him four of his successors became kings and ruled over the country--according to the Brahmanda (Chapter 71, 183- to 185).

Then in the 185th verse, in the description of the four sons of Pravira,- the ninth successor of Vindhya-Sakti or Nagaraja,- we are told that three of them married the daughters of the Kaikila Yavanas of Vindhya and led married lives. Here they (the brides) are spoken of as they belonged to Vindhya-kula ("विन्ध्यकानां कुलानां देव्या वैवाहि मा-ख्यः") Thus it is clear that Bactrian Yavanas were immigrants from Kaikila country in the Vindhya mountains. Of the four successors of pravira Supratika and Gabhira ruled over the 'Kanchanaka kingdoms' of their father, for 30 years after him and Sankamana the third successor of Pravira became the ruler of the 'Mahishi republic'. The fourth is not mentioned any where. (Brahmanda 186-187)

Srimadbhagavata (XII—I-32, 33) gives a list of the kings of Vindhya-sakti dynasty of the Kaikila Yavanas that ruled over Bactria. These names are also found in the Vishnu, Brahmanda and Vayu puranas.

It is said that these kings would rule for 106 years. 13 successive kings of that dynasty would rule over the Bahlika (Bactria) kingdom.

"किलकिलायां नृपतयो भूतनंदाऽथ वंगिरिः ॥ (12-1-32)

"शिशुनंदिश्च तद्भ्राता यशोनंदिः प्रवीरकः ।

इत्येते वै वर्पशतं भविष्यत्यधिकानि पद ॥" (12-1-33)

तेषां त्रयोदश सुता भवितारश्च बाहिकाः ।

पुष्पमित्रा पद्मराज्यो दुर्मित्रोऽस्य तथैव च ॥ (Bh. 12-1-34)

एककाल इमे भूपाः सतांभ्राः सप्त कौशलाः ।

विदूरपतयो भाव्या निवधा स्तत एव हि ॥" (Bh. 12-1-35)

The names of the Kilkila Yavana kings (Vindhya-sakti's sons) were Bhutanandi, Vanga, Sisunanda and his brother Yasonandi Praviraka etc. These kings would rule for 106 years. Thirteen successive kings of that Bahleeka dynasty would rule over Bactrian (Bahleeka) kingdom.

'Pushpamitras' are six kings and the 'Demitras' are thirteen Bahleekas as said in the above line. The Brahmanda, Vayu and Vishnu puranas say "पुष्पमित्रा भविष्यन्तिषट्, त्रिमित्रास्त्रयोदश"

"The pushpamitras are six and Dimitras are thirteen". All the Puranas say that the 'Dimitras' (of the dynasty of Demetrius) were Bactrian or Bahleeka Yavanas. They belonged to the Kinkila Yavana Dynasty of Vindhya-sakti.

The six Pushpamitras reigned over portions either inside or outside Bactria.

'Pushyamitras' are six 'Trimitras' are mentioned as the Bahlika Yavanas. These 13 Trimitras (descendants of Demetrius) are stated to have ruled over Bahleeka kingdom in the Brahmanda, Vishnu, Bhagavata, Bhavishya and Vayu Puranas though there is a slight deviation in the Vishnu and Vayu puranas which might be rectified easily, as other-wise the verses do not yield coherent sense.

Brahmanda:— Pushpamitra Bhavishyanti 'Shat' Trimitras thrayo-dasa (74 - 187)

Vayu:— Pushpamitra Bhavishyanti 'Patta' 'mitrasthrayo-dasa'. (89 - 374)

Vishnu:— Tatas 'Pushyamitra' 'patumitras' 'trayodasa' (4-24-58)

Bhagavata:— "[Pushpamishto atha rajanyo durmitro asya tadhaivacha]" (12-1-35)

Corrected version:— 'Pushpa mitraa Shadrajanyo, Dimitro asya tadhaivacha'

"पुष्पमित्रा पद्मराजान्यादिमित्रोऽस्य तथैव च" (Bh. 12-1-35)

The 'shat' of Brahmanda was changed into 'Pattu' in 'Vayu' 'Patu' in Vishnu and (mishto) in Bhagavata and this reduced to meaninglessness. The words 'Pattu', 'patu' and 'mishto' due perhaps to the mistakes of scribes, should be corrected into 'Shat'.

The dynasty of Demetrius or Dimitra or Trimitra ruled in Bactria (Bahlika) from 221 B. C.

"Tatas pushyamitraash shat, Trimitraasthrayodasa, Saikalaascha saptaandhrash", (Vishnu 4-24-58.)

"ततः पुष्पमित्राः पद्ममित्रास्त्रयोदश, सैकलाश्चसप्तांधराः॥"

6 Pushyamitras (in the neighbourhood of Bactria), 13 Dimitras in Bactria, seven Andhras in 'Sakala', shall rule.

These six pushyamitras and thirteen Trimitras, referred to as ruling in Bactria after Vindhya sakti or Nagaraja and his successors ruled for 106 years from 327 to 221 B. C. are denominated 'Bactrian Greeks' by the modern historians. But they were not Iono-Greeks from Greece. They were 'Yavanas' from the Yavana kingdom and Kinkila kingdom in Bharat and should be called 'Hindu Yavanas' (Bactrian Yavanas) only. 'Yavanas' were not 'Greeks' and 'Greeks' were not 'Yavanas'.

The descendants of mixed parentage of Greeks and Ionians, (of Ancient Ionia) the previous inhabitants of modern Greece should be distinguished as Iono-Greeks. If such Iono-Greeks had ever ruled in Bactria, they should be designated the "Iono-Greek kings in Bactria" and not Bactrian Greeks. The puranas mention clearly three groups of Hindu Yavanas, one of the Yavana or Yona kingdoms to the west of Gandhara in Northwestern Bharat, (the Yonas of Asoka's time 1472 B. C.) two,— the Yavanas of the Kinkila kingdom in the Vindhya (the Yona kingdom in the empire of Asoka described in his Edicts which is still not explained by the modern historical scholars), distinguished thereby as Kinkila Yavanas, and three,— the Kinkila Yavanas who migrated to Bactria and who were the contemporaries of the Imperial Guptas (or Aandhra Bhrityas), are known as Bahlika Yavanas. So it is clear that Kinkila and Bactria were colonies of the Yavanas of northwestern Bharat who were the original sect. Perhaps there were other earlier colonies of these Yavanas in Asia minor, the Mediterranean islands and Ancient Ionia or modern Greece and the Ionians of ancient Greece were also Yavana colonists from Bharat.

Pushpamitra Yavanas and Pushpamitra Sunga dynasty of kings are different

There could be no connection between these Pushyamitra Yavanas and the Sunga kings of the dynasty of Pushpamitra Sunga. Pushpamitra Sunga and Patanjali were Brahmins

belonged to the 13th century B. C., and the 'Pushyamitras' and 'Dimitras' were Yavanas of the 3rd century B. C., according to the puranas. The Bahlika Yavanas, Pushyamitra and Dimitras were the contemporaries of the Gupta kings of Magadha (3rd or 2nd century B. C.) according to unambiguous statements in the Puranas. As modern historians had held these pushyamitra and Dimitra kings of Bactria to be the contemporaries of the Sunga kings of Magadha and all of them had been on that account assigned to the 3rd century B. C., and since the Sunga kings and Patanjali belonged to the 13th century B. C., according to the Puranas, we had hitherto assigned these Pushyamitras and Trimitras also to the 13th century B. C. But now there can be no doubt, in view of these references in the puranas themselves to the kings of the Demitri dynasty as the contemporary of the Guptas or Aandhra-Bhrutyas after the close of the Saataavahana dynasty of Magadha, they belonged to the 3rd or 2nd century B. C. It is not possible to imagine that they had invaded the territories of the Maurya and Sunga kings of Magadha of the 15th to 13th centuries B. C. *They were the contemporaries of the Guptas of Magadha. So the Guptas themselves should be assigned to the 3rd century B. C. and not the centuries after Christ as modern historians allege.* All this further confirms the correctness of our contention that the contemporaries in Magadha of Alexander the Great, the Greek invader, were the Guptas or the Aandhra Bhrutyas and not the Mauryas. It is hoped that at least now modern historians will investigate into the truth of our contentions and attempt to reconstruct the ancient history of India of this disputed portion on the basis of the genuine historical evidence available in our puranas and other ancient literature.

Many are 'Aandhra Regions'

The expression 'Saakalascha Saptaandhraah', in Vishnu purana 4th part - 24th chapter - 58 verse, indicates that seven 'Andhra' kings ruled as the contemporaries of the Guptas

of Magadha in the Sakala country, with modern 'Sialkot' in the Punjab as their capital. We have to note that besides the 'Aandhra region' watered by the Godavari and Krishna in South India, there was a region known as 'Jaalaandhra' in the Himalayan territory. The Jalandhras were excommunicated groups (excommunicated from the Aryan fold). In the sankalpa or preparatory statements of our marriage and other ritual both 'Aandhra' and 'Jalandhra' countries are specified. Now there is the mention of 'Aandhras' in Sakala to the north of the Punjab. In the description of the rivers and regions of the country in the second Aaswasa in the Bhishma parva of the Mahabharata we find the sentence ("अंध्राः बहवः" -) Aandhrab Bahavaha" meaning 'Many are the Aandhra kingdoms' which may mean 'many are the 'Aandhra regions'.

So, no inevitable connection can be established between the excommunicated groups of 'Aandhras' of the Aitareya Brahmana and the 'Aandhra Pradesh' of South India, in referring to which the puranas always distinguish them as 'Sri Parvatiya Aandhras'. The Matsya Purana 273-23 says:-

"अंध्राः श्रीपार्वतेयाश्च शते द्वेच शतं च वै"

In some editions the sentence reads 'Aandhrab Sri Paarvateyaschaite dwi panchasata ssamah' ("अंध्राः श्रीपार्वते याश्चते द्विपंचाशतस्तमाः") i.e. 52 years, but this is obviously a mistake.

The Vayu and Brahmanda also read ("अंध्रा भोक्ष्यन्ति बहुधां शतेद्वेच शतं च वै") which means that among the contemporaries of the Aandhrabhrutyas or Guptas of Magadha, the 'Sri Paarvatiya Aandhras' rule for 300 years. The Aandhra region of the Godavari and Krishna rivers in South India is known as "Sri Parvatiya Aandhra country" after the Sriparvata or "Sri Saila" a noted landmark in it. The Gupta kings are always referred to as 'Aandhra Bhrutyas' in the puranas. We have to note the differences in the references carefully, to

1. 'Aandhras of the region of 'modern Aandhra Pradesh, as 'Sri Parvatiya Aandhras.'

2. 'Aandhra Bhritiyas' The Guptas who were originally employees in the Aandhra Satavahana Empire.
3. 'Andhras' 'The excommunicated 'Andhras' of the Sakala country' in the North.

Contemporary Aryan kings in Bharata Khanda with the Guptas, 327 B.C.

After the lists of the kings of the different parts of the country in North-western and Northern Bharat beyond the Himalays who ruled as contemporaries of the 'Guptas' or 'Aandhra Bhritiyas' of Magadha who came into power after the Aandhra Satavahana dynasty of Emperors, (327 B.C.) the puranas describe the kings, contemporaries of the Guptas, who ruled in the region of the Indus and its tributaries to the South of the Himalayas and to the east of it, thus-

Vishnu 59th verse: ("तत्तत्र कोसलायांतु नवैव भूपतयो भविष्यन्ति") 60th verse: ("नैवधास्तु त एव") meaning nine kings rule in Kosala and nine in Naishadha.

The Brahmanda says in the same context 74 chapter-188 verse.

Seven kings rule for seventy years in the Mekala kingdom. The Komala (Kosala) kings shall be very powerful and called 'Megha kings' and nine in number. The Naishadha kings shall continue till Manukshaya ie. (end of the Manvantara). Descendents of Nala, they shall be very strong and powerful. A mighty monarch 'Vishasphani' (82 B.C.) shall rise in Magadha, defeat and destroy all the Kshatriyas and elevate to power rulers of other castes such as Kaivartas, Madrakas, Pulindas and Brahmanas. These sentences are also found in Vishnu 4-24-61, 62 Brahmanda 74-192, Bhagavata 12-1-36 and Vayu 99-277 to 380. Viswasphani is mighty, as powerful as Vishnu in war, though with the appearance of a eunuch. Vayu 99-381 says:

'Viswasphani' shall please the gods and the pitris and the Brahmins with Sacrifices, Sraddhas, and gifts, renounce his all and was initiated into Sanyasa order on the banks of the Ganges and plunge into the river and attain the heavens. Vishnu 4-24-63 to 69 :-

(Viswasphani), the Nava Naga king of Magadha shall destroy all the Kshatriyas and rule over the territory of the Guptas, having 'Padmavati' (ie. Pataliputra) as his capital, the strip of land along the Ganges up to Prayaga or Allahabad and the territory from Gaya to the Ganges (which he conquered from the Gupta king who succeeded Kumuragupta II, the VII and last of the imperial Gupta Dynasty (Sentence 63). Princess known as Devarakshitas shall rule over Dakshina Kosala, Aandhra, Pundra, Tamrelipta and Samatata (64). The Guhas shall rule over Kalinga, Mahisha and Mahendra (65). The Manithanyaka princes shall rule in Naishadha, Nemisha and Kalakosaka, Janapadas (66). The prince named 'Kanaka' (82 B.C.) shall reign in the Trairajya and Mushika Janapadas (67). Vratya brahmins, Abhiras and Sudras shall rule in the kingdoms of Saurashtra, Avanti, Sudra, Abhira, the Narmada region and Rajaputana (Marubhumi) (68). and Vratyas, Mlechhas and Sudras shall rule in Sindhu regions, Davika, Chandra Bhage region and Kashmir (69).

Vishnu 4-24-70 :-

"एतेच तुल्यकालस्सर्वे पृथिव्यां भुभुजो भविष्यन्ति"

Brahmanda 74-199 and Vayu 99-387 :-

"Tulya Kaalam Bhavishyamti sarve hyete Mahikshitah"

"तुल्यकालं भविष्यन्ति सर्वे येते महिक्षितः"

"एककाल इमे भूपाः सत्तांथाः सत्तकोसलाः॥" (Bh. 12-1-35)

All the above princes shall rule as the contemporaries of the Guptas (and their Successors of the Panwar dynasty) in their respective lands from B. C. 327 to the 1st century A. D., according to the unanimous version in the Vayu, Brahmanda, Vishnu, and Bhagavata puranas. But due to the errors of scribes and corruptions in the texts of the puranas in course of time, some of the statements in them in this context require

careful study, correction and reconciliation. So they have been neglected and ignored. Even the author of this publication has so far neglected to include them within the scope of his researches into the puranas for his historical purposes. But recently a criticism by Dr. R. C. Mazumdar condemning the 'Kaliyuga raja vrittanta' as a recent forgery came into his notice and possession through the good offices of Sri K.D. Sethna, Editor, Mother India, Aravindo Ashram, Pondicherry, and in the course of a critical examination of the evidence from the puranas adduced in it, for rebutting the charges against the Kaliyuga Raja Vrittanta, the author has had to embark on an extensive and critical study of the puranas in the concerned portions and he has discovered that the evidence adduced by Dr. Mazumdar is not relevant to the issues raised by him as they do not refer to the Imperial Guptas but only to the last Gupta king who succeeded Kumara gupta II. But this study has revealed to us the valuable material available in the puranas, for the history of ancient Bharat relating to the period of the Imperial Guptas. So the author has included in this publication, the results of his study in this connection as a contribution to the study of our ancient history and its reconstruction on sure foundations. If this study had been published in his Ancient Hindu history Part I, after the chapter dealing with the Aandhras, it would have been quite in place but the printing of the publication had been almost completed and nearly 280 pages having been printed a month before he embarked on this study by chance. So it is appended as a separate chapter, chapter VIII at the end of the volume. The author trusts and urges politely on the historical scholars in the country to bestow their attention on the contents of this volume and judge them dispassionately and take into account the truth they are able to find in them in their historical studies and researches.

Ancient Hindu History Part I

Clarification sought by Mr. K.D. Sethna in

Chapter VIII

From

Pandit Kota Venkatachalam,
Gandhinagar, Vijayawada - 2

To

Sri K.D. Sethna, M.A.
13 Rue, Rangapoulli
Pondicherry.
28-12-56

My Dear Sethna,

Received your post card of the 22nd instant. The following, I believe, clears your doubts.

i. 'The Ancient Hindu History Part I' completes with this VIII Chapter.

ii. Clarification regarding 'Chandramsa' Reference in Brahmanda Purana Chap 74, Slokas 181-182

"सदाचन्द्रस्तु चंद्रांशुः द्वितीयो नखवां स्तथा ।

धनधनो ततश्चापि चतुर्थो वंशजः (वैगिरिः- Bhagavata (2.1.32) स्मृतः ।
भूतिनेद स्ततश्चापि 'वैदिशेतु भविष्यति'

In sloka 181. The word 'Sada Chandra' has got to be taken along with the epithet 'Chandramsu' by the force of the letter 'Thu' ('तु'). If Chandramsu is meant to represent another person, the word 'च' 'cha' must be there but not 'thu' ('तु'). Hence we conclude that 'Sadachandra' is qualified with an adjective 'Chandramsu' and has got to be construed like-wise only (तु=एव)

(निर्धारणार्थे "तु" कार प्रयोगः)

74-179 of Brahmanda Purana gives "नृवान्वैदिशकान्"

74-182 of the same Purana gives "वैदिशेतु भविष्यति"

The Brahmanda purana begins with "विष्यशक्ति" a Kililayavana king and goes on stating his dynasty. It is here the word "नृवान्वैदिशकान्" is used with the idea that the Purana is going to state about the future emigrant kings of that particular dynasty. Other puranas also state the same Kilila Yavana dynasty whose kings went out to foreign country and ruled there as kings. This foreign

country is stated as "बाह्लीकः" by Vishnu, Bhagavata, and Bhavishya Puranas. and they call them (बाह्लीकयवनाः) Bahleeka yavanas.

As such Brahmanda purana also should state the same, by the word "विदेश" in place of "वैदिश". The expression of "वैदिशेभ्यः" Should be corrected as विदेशेभ्यः. Brahmanda purana means to say that Kilikila kings had been to foreign lands ("बाह्लीकः") and ruled there only, but not in 'विदिशा' kingdom. Therefore the word 'वैदिशे' is not suitable in this context. It should be "विदेशेभ्यः".

We fear that Mr. Pargiter depending upon only Brahmanda Purana, must have understood 'वैदिशे' to mean 'Vidisa' kings. Had he consulted the other puranas stated above, he should have arrived at the right conclusion. There is no mention of Vidisa kingdom in this context in any other purana.

Thus we have given as our final decision having consulted all the puranas regarding the correct interpretation of "वृषान्वैदिशकां आय भविष्यन्तु निबोधत" (74-179 Brahmanda) as "वृषान् विदेशगताम्" page 292 of this book. Further we are of opinion that in place of 'वैदिशकान्' there should be the expression "विदेशगान्" in the above sloka. It might be the mistake of the scribe or Printer.

- iii. Brahmanda purana has "धर्मवर्मा" the same king is named "धर्मवर्मा" in Vishnu purana.
- iv. 'Nakhavan (नखवान्) in Brahmanda purana may be Sunandi (सुनन्दि) of Vishnu purana.
- v. "धर्मवर्मा" and "नखवान्" are two different kings. They are not one and the same.
- vi. "सदाचन्द्र" is not "धर्मवर्म" They are two different kings.

We suggest to our readers to go through our VIII chapter in this book rather closely to avoid confusion and misunderstanding and to steer clear of all doubts.